200 FAQ On Islamic Beliefs

By

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٢٠٠ سؤال وجواب فى العقيدة

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Dar Al-Manarah

For Translation, Publishing& Distribution

Second Edition:, 1424- 2003

Dar Al Kotob Library Number : 2001 / 7157
I.S.B.N.977 - 6005 - 12- 8

Dar Al-Manarah
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Translator's Note

Praise be to Allâh. I thank Him, and seek His Help and Forgiveness. I seek refuge in Allâh from the evil of myself and my bad deeds. Whomsoever Allâh guides, is truly guided, and whomsoever Allâh leaves to stray, none can guide him. I bear witness that there is no god but Allâh, and that Muhammad is the Seal of His Prophets.

Islâmic Monotheism is the most significant branch of knowledge that can be studied. It is very important in the life of a Muslim. For the sake of this knowledge, man was created: *{and I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)}*. (Sûrah Adh-Dhariyat, 56) Through this knowledge, man can escape darkness to the brightness of light, and can be rightly guided to the Straight Path. Through this branch of knowledge, man can come to know his Lord, his Creator, and know that none has the right to be worshipped but Him. Through this branch of knowledge, one comes to know the conditions and real meaning of the statement: "*There is no Ilah (god) but Allâh*".

Through this branch of knowledge, man gets to know the basis of Islâm and the pillars of Faith. Also, one can know the Names and Attributes of Allâh the Almighty. For these reasons, this branch of knowledge has become the most respected and worthy as it studies issues concerning Allâh, the Almighty: His Divine Names and Attributes.

Through this knowledge man can realize *Imân* (Faith) and taste its joys and relief, in addition to realizing some degree of Divine Wisdom, while one is satisfied with the Divine Decree and submits himself to

Allâh, the Lord of the universe, while feeling contented and at peace.

We need nothing better than to recognize Allâh and acknowledge His Oneness, to invite the people to follow His Path and to correct their belief and warn them against falling into the darkness of polytheism and disbelief.

In fact, Muslims cannot do without returning to their true belief in Allâh, the belief that was enjoyed and lived by the earlier Muslims (May Allâh bless them all). This book covers a significant part of the issues relating to Islâmic Belief, Faith and the Oneness of Allâh.

I have found it a great honor and relief to translate this valuable book. I ask Allâh to forgive me for my sins and to overlook my mistakes. I ask Him to benefit the Muslims all over the world by this book and I ask Him to accept this work from me as purely dedicated for Him Alone.

Translator
`Ali As-Sayed Al-Halawani

Preface

All Praise is due to Allâh and many peace and blessings be upon the Messenger of Allâh, his family, his companions, his followers and those who carry on his call until the Day of Judgment.

One of the aims of *Dar Al-Manarah* is to explain Islâm and its message to the people of the world; as Islâm is the final message of Allâh to mankind. This message was carried by all the Prophets and Messengers. It is a belief and a special way of life that is to be emulated by the individual and the community at large.

Since the elements of Islâm and its doctrines, concerning belief, ethics and conduct might not be fully understood, *Dar Al-Manarah* considers that translating and publishing this book is necessary in order to acquaint people with the foundation of Islâmic Monotheism.

We would like to thank *`Ali As-Sayed Al-Halawani* for his efforts in translating and revising this work. Great appreciation is also due to *Salma Cook* and *D. Nancy Ewiss*, our respected revisers, under whose guidance and supervision the subject matter took proper form.

Finally, all Praise and Thanks are due to Allâh, the Most High.

Dar Al-Manarah Director
M. `Uthman

Author's Introduction

All Praise is due to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad).

I bear witness that there is no god but Allâh, Alone. He has no partner. He is Allâh, (the) One. He is the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him. To Him belongs all that is in the heavens and on earth: everything renders worship to Him. To him is due the primal origin of the heavens and the earth: when He decrees a matter, He says to it: "Be", and it is. Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allâh! And far is He above the partners they ascribe (to Him)! He cannot be questioned for His Acts, but they will be questioned (for theirs).

I bear witness that our master and Prophet Muhammad is His Slave and Messenger whom was sent with guidance and the religion of Truth, to proclaim it over all other religions, even though the Pagans may detest (it). May Allâh send Peace upon him, his

household, and companions who used to adjudicate according to the truth and perfect justice. And, may Allâh send Peace upon his followers, who do not deviate from his *Sunnah* and, moreover, adhere to it and defend it against any oppressors. And, may Allâh send Peace upon those who follow them until the Day of Resurrection.

This is a summarized book which I hope will be of great benefit to the reader. This book includes the basics of religion and the principles of Islâmic Monotheism. It outlines the Straight Path of the True Religion (Islâm). It covers the following: *Imân* (Faith), its characteristics and what nullifies it. Each statement is supported by clear-cut proofs. I focused on the views of the People of the Sunnah and discarded those of the heretics and deviators from the Straight Path. I only mentioned the latter when I intended to refute them. The book has been organized into the form of questions and answers to draw the attention of the reader.

Finally, I ask Allâh, the Almighty to accept this work and to benefit us all with what He taught us, and to teach us what benefits us out of His Grace and Bounty. For Allâh has Power over all things! Allâh understands the finest mysteries, and is Well Acquainted with them! To Him is the end of all journeys! He is our Protector! He is the Best to protect and the Best to help!

The Author

Q 1: What is the first (religious) obligation on Allâh's servants?

A---The first religious obligation on Allâh's servants is to realize the purpose for which Allâh, the Almighty created them. The purpose for which He took their covenant and sent them His Messengers and Books, and for which He created this present life, the Hereafter, Paradise and Hell-fire;and for which the Inevitable would come true; and the Event would befall; and for which the Balance is set and the Records fly; and for which there would be either happiness or misery according to which the lights would be divided. For any to whom Allâh gives not light, there will be no light for him!

Q 2: What is the purpose of Creation?

A--- Allâh, the Almighty says: *{And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not}.* (Ad-Dukhân, 38-39)

He also says: *{And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!}.* (Sâd, 27)

He also says: *{And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged}.* (Al-Jâthiyah, 22)

He also says: *{And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allâh is the All-Provider, owner of Power, the Most Strong}.* (Ad-Dhâriyat, 56-58)

Q 3: What is the meaning of the word `Abd (servant of Allâh)?

A--- In one sense, the word `Abd[1] may refer to the subdued or subjugated. This meaning encompasses all aspects of creation: higher and lower, rational and irrational, animate and inanimate, dynamic and static, apparent and hidden, believing and disbelieving, and pious and evil, etc.; all of which are created by Allâh, the Almighty. They are subjected to Him, and managed by Him Alone. Moreover, all of them have a limit; a destination and each one runs (its course) for an appointed term. Such is the judgment and order of (Him), the Exalted in Power, the Omniscient. It can also be understood to refer to the modest who loves the Almighty, in which case it would only refer to the believing men and women, who are Allâh's honorable servants, slaves and pious ones; on them shall be no fear, nor shall they grieve.

[1]The Arabic word *`Abd* means a male slave, a slave of Allah the Almighty. (Translator)

Q 4: What is Worship?

A--- "Worship" is a comprehensive word that refers to all which pleases Allâh, and which He likes, viz., good words and deeds that are made manifest or concealed; and freedom from all which contradicts this.

Q 5: When can a deed be considered an act of worship?

A--- If two elements are fulfilled: perfect love (for Allâh) along with perfect submission (to Him). Allâh, the Almighty says: *{But those who believe, love Allâh more (than anything else)}.* (Al-Baqarah, 165)

Allâh, the Almighty says: *{Verily those who live in awe for fear of their Lord}.* (Al-Mu'minûn, 57)

Allâh, the Almighty gathered these two elements in the following verse that reads, *{Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us}.* (Al-Anbiyâ', 90)

Q 6: How can we prove that Allâh's servant loves his Lord?

A--- The proof is evident when one loves what is loved by Allâh and dislikes what is disliked by Him; he should act according to His Orders and avoid His Prohibitions; he should be with those who love Allâh, and show severe enmity to His enemies. That is why love and hatred for the sake of Allâh are the most significant signs of Imân (Faith).

Q 7: How can the servant of Allâh know what He loves?

A--- They gain this knowledge through the Messengers of Allâh and the Revelation of Divine Scriptures that contain the orders and prohibitions of Allâh, the Almighty. Thus, He has presented His irrefutable proof and showed His infinite wisdom to all mankind. Allâh, the Almighty says: *{Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers}.* (An-Nisâ', 165)

He says: *{Say (O Muhammad (Peace be upon him) to mankind): If you (really) love Allâh then follow me,*[1] *Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful}.* (Al `Imrân, 31)

Q 8: What are the conditions of worship?

A--- There are three conditions of worship:

First: Sincere determination, which is a pre-condition for the fulfillment of the act of worship..

Second: Sincerity of intention.

Third: Compliance with Islâmic Law (Sharî'ah) ordained by Allâh.

The last two conditions are a prerequisite for the acceptance of the act of worship by Allâh.

[1] Accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*. (Translator)

Q 9: What is the meaning of "Sincerity of determination "?

A--- It means warding off lethargy and laziness, and exerting one's effort in making his words coincide with his deeds. Allâh, the Almighty says: *{O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do}.* (As-Saff, 2-3)

Q 10: What is the meaning of "Sincerity of intention"?

A--- It means that all the sayings and deeds of Allâh's slave, both manifest and concealed, must be accompanied by the intention for no one but Allâh, the Most High. Allâh, the Almighty says: *{And they were commanded not, but that they should worship Allâh, and worship none but Him Alone[1]}.* (Al-Bayyinah, 5)

He also says: *{And who has (in mind) no favor from anyone to be paid back. Except to seek the Countenance of his Lord, the Most High}.* (Al-Lail, 19-20)

He also says: *{We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you}.* (Al-Insân, 9)

He also says: *{Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by*

[1] Abstaining from ascribing partners to Him. (Translator)

his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter}. (Ash-Shurâ, 20)

Q 11: What is the only religion that man is ordered to embrace?

A--- It is Pure Islâmic Monotheism (Worshipping Allâh Alone and nothing else); the religion of Ibrâhîm [Abraham] (Peace be upon him). Allâh, the Most High says: *{Truly, the religion with Allâh is Islâm}.*(Al 'Imrân, 19)

He says: *{Do they seek other than the religion of Allâh (true Islâmic Monotheism – worshipping none but Allâh Alone), while to Him submit all creatures in the heavens and the earth, willingly or unwillingly}.* (Al 'Imrân, 83)

He also says: *{And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself?}.* (Al-Baqarah, 130)

He also says: *{And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers}.* (Al 'Imrân, 85)

He also says: *{Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained?}.* (Ash-Shurâ, 21)

Q 12: What are the various ranks of Islâm?

A--- They are three: Islâm, Imân (Faith), and Ihsân (Perfection of Faith).

Q 13: What is Islâm?

A--- Islâm means perfect submission to Allâh; and testifying to complete Monotheism and freedom from

polytheism and disobedience to Allâh. Allâh, the Most High says: *{And who can be better in religion than one who submits his face (himself) to Allâh}*. (An-Nisâ', 125)

He also says: *{And whosoever submits his face (himself) to Allâh, while he is a Muhsin,[1] then he has grasped the most trustworthy hand-hold}*. (Luqmân, 22)

He also says: *{And your Ilâh (god) is One Ilah (God - Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad) give glad tidings to the Mukhbitun}*. (Al-Hajj, 34)

Q 14: What is the evidence that the word "Islâm" refers to every aspect of religion when used in a general context?

A--- Allâh, the Most High says: *{Truly, the religion with Allâh is Islâm}*. (Al 'Imrân, 19)

Prophet Muhammad (Peace be upon him) says: "Islâm started in strangeness and will end as it started in being strange, blessed be those who are considered strange." (Sahih Muslim)

He (Peace be upon him) also says: "The best of deeds in Islâm is Belief in Allâh". (Musnad Ahmad)

Q 15: What is the proof that "Islâm" denotes the five pillars of Islâm when used in a specific context?

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[1] *Muhsin*: i.e. good-doer (one who performs good deeds totally for Allah's sake without any showing off or to gain praise or fame and does them in accordance with the *Sunnah* of Allah's Messenger Muhammad (Peace be upon him)). (Translator)

A--- The Prophet's saying *(Peace be upon him) upon answering Jibrîl when he asked about the religion (Islâm): "Al-Islâm implies that you testify that there is no god but Allâh and that Muhammad is the Messenger of Allâh, and you establish prayer, pay Zakah, observe the fast of Ramadan, and perform pilgrimage to the House (the Ka`bah in Makkah), if one has the means to do so".* (Bukhari and Muslim)

His saying *(Peace be upon him) that reads: "Islâm is raised on five (pillars): Testifying that there is no god but Allâh, performance of Prayer, payment of Zakah, the fast of Ramadan, and Pilgrimage (to Makkah)".* (Bukhari and Muslim)

Q16: What is the significance of the two testimonies (shahadatayn) in Islâm?

A--- One cannot be regarded as a Muslim until he pronounces the two testimonies. Allâh, the Almighty says: *{The true believers are only those, who believe in (the Oneness of Allâh and His Messenger (Muhammad (Peace be upon him))}.* (An-Nur, 62)

Prophet Muhammad (Peace be upon him) says: *"I have been commanded to fight against people till they testify that there is no god but Allâh, and that Muhammad is the Messenger of Allâh, perform Prayer, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allâh".* (Bukhari and Muslim)

Q 17: What is the proof of the testimony that there is no god but Allâh?

A--- Allâh, Almighty's saying: *{Allâh bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and, those having knowledge (also give this witness); (He always) maintains His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-wise}.* (Al `Imrân, 18)

Allâh also says: *{So know (O Muhammad (Peace be upon him)) that, La ilaha illAllâh (none the right to be worshipped but Allâh)}.* (Muhammad, 19)

Allâh also says: *{Say (O Muhammad (Peace be upon him)): "I am only a warner and there is no Ilah (god) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible}.* (Sâd, 65)

Allâh also says: *{No son (or offspring) did Allâh beget, nor is there any Ilah (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allâh above all that they attribute to Him!}.* (Al-Mu'minûn, 91)

Allâh says: *{Say (O Muhammad (Peace be upon him) to these polytheists, pagans): "If there had been other alihah (gods) along with Him as they assert, then they would certainly have sought but a way to the Lord of the Throne (seeking His Pleasure and to be near to Him)}.* (Al-Isrâ', 42)

Q 18: What is the meaning of the testimony, "There is no god but Allâh"?

A--- It means that none has the right to be worshipped but Allâh, Who has no partners or rivals in

Worship or Dominion. Allâh, the Most High says: *{That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood). And verily, Allâh - He is the Most High, the Most Great}.* (Al-Hajj, 62)

Q19: What are the conditions of reciting the Shahâdah (Bearing witness that there is no god but Allâh) that must be fulfilled by the one who recites it?

A--- They are seven:

First: to know its meaning (what it affirms and what it negates).

Second: To have absolute Faith in it.

Third: To comply with its rules both publicly and secretly.

Fourth: To accept it and not to reject any of its implications or requirements.

Fifth: To purify one's intention regarding it.

Sixth: To believe in it from within one's heart, not only by the tongue.

Seventh: To feel passion for it and for its adherents and to take friends and enemies only according to its criteria.

Q 20: What is the proof that knowledge of the meaning of Shahâdah

is necessary for those pronouncing it?

A--- Allâh, the Almighty says: *{Except for those who bear witness to the truth knowingly}* i.e. *believe in the Oneness of Allâh, {and they know}*. (Az-Zukhruf, 86) i.e. they know in their heart the facts about the Oneness of Allâh and the significance of this belief.

Prophet Muhammad (Peace be upon him) says: *"He who dies knowing (fully well) that there is no god but Allâh, will enter Paradise"*. (Sahih Muslim)

Q 21: What is the textual proof from the Glorious Qur'ân and the Prophetic Sunnah (Tradition) that a Muslim must have absolute faith "yaqîn?"

A--- Allâh, the Almighty says: *{Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not, but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful}*. (Al-Hujurât, 15)

Prophet Muhammad (Peace be upon him) says: *"I bear testimony to the fact that there is no god but Allâh, and I am His messenger. The slave who would meet Allâh without entertaining any doubt about these (two fundamentals) would enter Paradise"*. (Muslim)

Prophet Muhammad (Peace be upon him) said to Abu Hurairah (May Allâh be pleased with him): *"Take these sandals of mine, and when you meet anyone outside this garden who testifies that there is no god but Allâh, being assured of it in his heart, gladden him by announcing that he shall go to Paradise"*. (Sahih Muslim)

Q 22: What is the textual proof from the Glorious Qur'ân and the Prophetic Sunnah, that a Muslim must completely submit to Allâh and that this is a prerequisite of his faith?

A--- Allâh, the Almighty says: *{And whosoever submits his face (himself) to Allâh, while he is a Muhsin,[1] then he has grasped the most trustworthy hand-hold}.* (Luqmân, 22)

Prophet Muhammad *(Peace be upon him) says: "None of you is a believer till his desire is in conformity with what I have been sent with (i.e. Allâh's religion".* (An-Nawawi)

Q 23: What is the textual proof that acceptance (of the Message of Islâm) is a prerequisite of faith in Allâh?

A--- Regarding those who do not accept it, Allâh, the Almighty says: *{(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, instead of Allâh, and lead them on to the way of the flaming Fire (Hell); but stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another (as you used to do in the world)? Nay, but that Day they shall surrender. And they will turn to one another and question one another. They will*

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[1] Good-doer i.e. performs good deeds totally for Allah's sake without showing off or to gain praise or fame and does them in accordance with the *Sunnah* of Allah's Messenger Muhammad (Peace be upon him). (Translator)

say: It was you who used to come to us from the right side[1]*. They will reply: Nay, you yourselves were not believers. And we had no authority over you. Nay! But you were Taghun (transgressing) people. So now the Word of our Lord has been justified against us, that we certainly (have to) taste (the torment). So we led you astray because we were ourselves astray. Then verily, that Day, they will (all) share in the torment. Certainly, that is how We deal with Al-Mujrimun*[2]*. Truly, when it was said to them: La ilaha illAllâh "(none has the right to be worshipped but Allâh?" They puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our alihah (gods) for the sake of a mad poet?}.* (As-Sâffat, 22-36)

Prophet Muhammad (Peace be upon him) says: *"The similitude of the guidance and knowledge with which Allâh, the Exalted and Glorious, has sent me, is that of rain falling upon the earth. There is a good piece of land which receives the rainfall (readily) and as a result of it herbage and grass is grown in it abundantly. Then there is a land which is hard and barren but which retains water and the people derive benefit from it and they drink it and make their animals drink. Then there is another piece of land which is barren. Neither water is retained in it, nor is there grass grown in it.The similitude*

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[1] i.e. from the right side of us and beautify for us every evil, enjoin on us polytheism, and prevent us from the truth i.e. Islâmic Monotheism and from every good deed. (Translator)

[2] I.e. Polytheists, sinners, disbelievers, criminals, and the disobedient to Allah. (Translator)

of the first one is he who develops understanding of the religion of Allâh and it becomes a source of benefit to him with which Allâh sent me. (The second one is he) Who acquires knowledge of religion and imparts it to others. (Then the other type is) the one who does not pay attention to (the revealed knowledge) and thus does not accept the guidance of Allâh with which I have been sent". (Bukhari and Muslim)

Q 24: What is the textual proof from the Glorious Qur'ân and the Prophetic Sunnah, that a Muslim must be sincere?

A--- Allâh, the Almighty says: *{Surely the religion (i.e. worship and obedience) is for Allâh only}.* (Az-Zumar, 3)

Allâh says: *{So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only}.* (Az-Zumar, 2)

Prophet *Muhammad (Peace be upon him) says: "The most fortunate person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the depths of his heart, 'None has the right to be worshipped but Allâh'".* (Sahih Bukhari)

He (*Peace be upon him) also said, "Allâh has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allâh, for Allâh's sake only".* (Bukhari and Muslim)

Q 25: What is the textual proof from the Glorious Qur'ân and the Prophetic Sunnah, that a Muslim must be truthful?

A--- Allâh, the Almighty says: *{Alif-Lam-Mim.*[1] *Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those Who are liars*[2]*}.* (Al-`Ankabût, 1-3)

Prophet Muhammad *(Peace be upon him) says: "Anyone who sincerely testifies that there is no god but Allâh, and Muhammad is His Messenger will be delivered by Allâh from the Hell-Fire".* (Bukhari and Muslim)

He *(Peace be upon him) explained to a Bedouin who had asked him about the rituals of Islâm and the Bedouin replied: 'By Allâh! I will not do extra deeds or leave anything from it.' He, Prophet Muhammad (Peace be upon him) said: 'He will be successful if he has told the truth'.* (Bukhari and Muslim)

Q 26: What is the textual proof from the Glorious Qur'ân and the Prophetic Sunnah that love for Allâh and His Prophet is a prerequisite for faith in the Almighty?

A--- Allâh, the Almighty says: *{O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him}.* (Al-Ma'idah, 54)

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[1] These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their significance. (Translator)

[2] Although Allah knows everything before testing them. (Translator)

Prophet Muhammad (*Peace be upon him) says: "Whoever possesses the following three qualities will have the sweetness (delight) of Faith: (a) The one to whom Allâh and His Messenger becomes dearer than anything else. (b)The person who loves a person and he loves him only for Allâh's Sake. (c) The one who hates to revert to disbelief (Atheism) after Allâh has brought (saved) him out from it, as he hates to be thrown into the fire".* (Bukhari and Muslim)

Q 27: What is the textual proof that one should befriend and declare enmity only for Allâh's Sake?

A--- Allâh, the Most High says: {O you who believe! Take not the Jews and the *Christians as Auliya' (friends, protectors, helpers), they are but the Auliya' of each other. And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allâh guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune or a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become full of regret for what they have been keeping as a secret within themselves. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the*

believers, stem towards the disbelievers, fighting in the Way of Allâh, and never fearing the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. Verily, your Wali (Protector or Helper) is none other than Allâh, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakah, and they are Raki`un (those who bow down or submit themselves in obedience to Allâh in prayer)}. (Al-Mâ'idah, 51-55)

Allâh says: *{O you who believe! Take not as Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers)}*. *(At-Tawbah, 2 3)*

Allâh also says: *{You (O Muhammad (Peace be upon him)) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad (Peace be upon him)), even though they were their fathers or their sons or their mothers or their kindred (people)}*. (Al-Mujadilah, 22)

Allâh also says: *{O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware*

of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path}. (Al-Mumtahanah, 1)

Q 28: What is the textual proof of the second part of the testimony (Shahâdah) that Muhammad is the Messenger of Allâh?

A--- Allâh, the Almighty says: *{Indeed Allâh conferred a great favor on the believers when He sent among them a Messenger (Muhammad (Peace be upon him)) from among themselves, reciting unto them His verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error}.* (Al `Imran, 164)

Allâh says: *{Verily, there has come unto you a Messenger (Muhammad (Peace be upon him)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He is anxious over you;[1] for the believers (he (Peace be upon him)) is full of pity, kindness, and mercy}.* (At-Tawbah, 128)

Allâh says: *{When the hypocrites come to you (O Muhammad (Peace be upon him), they say: "We bear witness that you are indeed the Messenger of Allâh."*

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[1] To be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire. (Translator)

Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed}. (Al-Munafiqun, 1)

Q 29: What is the significance of testifying that Muhammad is the Messenger of Allâh?

A--- It means: to have pure and absolute belief in the depths of one's heart, that conforms with the verbal declaration that Muhammad is His slave and Messenger to all creatures, both human and jinn: *{Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner. And as one who invites to Allâh by His Leave, and as a lamp spreading light}.* (Al-Ahzâb, 45,46)

So, one must believe in all that the Prophet narrated about past and forthcoming events, and believe in all that he declared to be lawful or unlawful, to show submission and obedience to all his commands and prohibitions, to follow his Sharî'ah and adhere to his Sunnah (way of life), publicly and secretly, with complete satisfaction and submission. One should know that to obey him (Prophet Muhammad (Peace be upon him)) is to obey Allâh, the Almighty and to disobey him, means that one is disobeying Allâh, as he is the Messenger sent by Him to convey the Divine Message. The Almighty only caused the Prophet's death after He (Allâh) had perfected His religion (Islâm) through him. Moreover, one should know that he (Peace be upon him) delivered the Message perfectly, and that he left his Ummah (community) with the clear message (of Islâm); whosoever deviates from it, will gain nothing but loss. This topic will be further dealt with later, Allâh willing.

Q 30: What are the conditions of testifying that Muhammad is the Messenger of Allâh? Could the first testimony (relating to Allâh) be acceptable without the second?

A--- We have mentioned earlier that one cannot be deemed a Muslim until he declares these two testimonies, and that they are inseparable. Thus, the conditions set for the first are also necessary for the second and vice versa.

Q 31: What is the textual proof that Prayer and Zakah are compulsory?

A--- Allâh, the Almighty says: *{But if they repent and perform Prayer, and give Zakah, then leave their way free}.* (At-Tawbah, 5)

Allâh says: *{But if they repent, perform Prayer and give Zakah, then they are your brethren in religion}.* (At-Tawbah, 11)

Allâh says: *{And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform Prayer and give Zakah}.* ***(Al-Bayyinah, 5)***

Q 32: What is the textual proof that Sawm (Fasting) is obligatory?

A--- Allâh, the Almighty says: {*O you who believe! Observing As-Sawm (Fasting)*[1] *is prescribed for you as it was prescribed for those before you*}. (Al-Baqarah, 183)

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[1] *As-Sawm* means Fasting i.e. not to eat or drink or have sexual relations etc. from the *Adhan* of the *Fajr* (early morning) prayer till sunset.

Allâh says: *{So whoever of you sights (the crescent on the first night of the month (of Ramadan i.e. is present at his home), he must observe Sawm (fast) that month}*. (Al-Baqarah, 185)

According to a Hadîth, a Bedouin said to Allâh's Messenger (Peace be upon him): *Tell me about the Fast that Allâh makes obligatory for me. He (Peace be upon him) said: "The month of Ramadan. The inquirer said: Am I obliged to fast anything else besides this? He (the Prophet (Peace be upon him)) said: No, except that which you observe out of your own free will"*. (Sahih Bukhari)

Q 33: What is the textual proof that Pilgrimage (Hajj) is compulsory?

A--- Allâh, the Most High says: *{And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (Peace be upon him)), the Hajj and `Umrah for Allâh}*. (Al-Baqarah, 196)

Allâh says: *{And Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that mankind owes to Allâh, for those who can afford the expenses (for one's conveyance, provision and residence)}*. (Al`Imrân, 97)

The Prophet *(Peace be upon him) says: "O people, Allâh has made Hajj obligatory for you, so perform it"*. (Sahih Bukhari)

He (Peace be upon him) says: *"Islâm is raised on five (pillars): Testifying that there is no God but Allâh,*

(Translator)

performance of Prayer, payment of Zakah, fast of Ramadan, and Pilgrimage (to Makkah)". (Sahih Bukhari)

Q 34: What is the ruling pertaining to one who denies any of the aforementioned pillars of Islâm, (Arkân al-Islâm), or acknowledges them but neglects to perform them, because of arrogance and pride?

A--- He should be killed as a disbeliever, who is no different from any of those who belied Allâh and were arrogant such as Iblis (Satan) and Pharaoh.

Q 35: What is the ruling pertaining to one who acknowledges them, but neglects them due to laziness or misinterpretation?

A--- The one who delays prayer after its proper time due to either or both reasons, should be asked to repent to Allâh. If he repents, he shouldn't be punished. But, if he does not repent, he should be killed; this is the prescribed penalty, for Allâh says: *{But if they repent and perform Prayer, and give Zakah, then leave their way free (i.e. don't punish them)}*. (At-Tawbah, 5)

Allâh's Messenger (Peace be upon him) says: "*I have been commanded to fight against people until they testify that there is no god but Allâh, and he who professes it is guaranteed the protection of his property and life on my behalf (except for a just right) and his affairs rest with Allâh*". (Bukhari and Muslim)

If the one who withholds the Zakah is not an influential person, the Imam (Muslim ruler) should take it from him by force, and make an example of him by

taking away some of his property. The Prophet (Peace be upon him) says: *"And he who withholds it, we will take, along with it half of his property as well."* (Compiled by Ahmad, Abû Dawûd and An-Nasâ'î). However, if they should be a strong and fierce group, according to the aforementioned Qur'ânic verses and Hadîths, the Imam (Muslim ruler) should fight against them until they pay it. Abu Bakr As-Siddiq and the other companions of the Prophet (Peace be upon him) took a similar action.

Nothing has been related concerning fasting, but, the Imam (Muslim ruler) or his vicegerent should discipline any defaulter and make an example of him. Hajj is compulsory throughout one's lifetime; only death nullifies this obligation. Thus, one should perform it if he can afford to. Anyone who neglects performing the Pilgrimage will be punished in the hereafter; however, there is no prescribed punishment in this world.

Q 36: What is Imân (Faith)?

A--- Faith must be expressed in both words and deeds. The words must come from the heart and be verbalized and this also applies for the deeds, which must also be practiced. Faith increases when one obeys Allâh, and decreases when he sins against Him. Strength of Faith varies from one person to another.

Q 37: What is the textual proof that Faith must be expressed by both words and deeds?

A--- Allâh, the Almighty says: *{But Allâh has endeared the Faith to you and has beautified it in your hearts}.* (Al-Hujurat, 7)

Allâh says: *{So believe in Allâh and His Messenger (Muhammad (Peace be upon him))}*. (Al-A`raf, 158)

This is the meaning of the two testimonies without which one cannot be regarded as a Muslim. The heart must firmly believe in them and this belief is confirmed verbally by the tongue for the testimonies to be effective. Allâh, the Almighty says: *{And Allâh would never make your 'Faith' to be lost}*. (Al-Baqarah, 143) i.e. your 'Prayers' offered towards Jerusalem before the change of the Qiblah[1]. Prayers are referred to as 'Faith' because their performance involves every aspect of the individual: the heart, the tongue and movement of the limbs.

The Prophet (Peace be upon him) declared the following to be some of the proofs of one's Faith: Jihad, observing prayers during the Night of Qadr (Power)[2], fasting during the month of Ramadan, praying at night during this month, and performing the five compulsory Prayers properly. Moreover, the Prophet (Peace be upon him) was once asked about the best of all deeds and he said: "To believe in Allâh and His Messenger". (Bukhari and Muslim)

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[1] The direction that all Muslims face in Prayers which is towards the Ka`bah in Makkah (Saudi Arabia).

[2] One of the last ten nights of the month of Ramadan. Allâh describes it as being better than one thousand months, and that the one who worships Allâh during it, by performing optional prayers and reciting the Glorious Qur'an, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months). (Translator)

Q 38: What is the textual proof that Faith increases and decreases?

A--- Allâh, the Almighty says: {*that they may grow more in Faith along with their (present) Faith*}. (Al-Fat'h, 4)

Allâh says: {*...and We increased them in guidance*}. (Al-Kahf, 13)

Allâh says: {*And Allâh increases in guidance those who walk aright*}. (Maryam, 76)

Allâh says: {*While as for those who accept guidance, He increases their guidance*}. (Muhammad, 17)

Allâh says: {*...and that the believers may increase in Faith*}. (Al-Muddaththir, 31)

Allâh says: {*As for those who believe, it has increased their Faith*}. (At-Tawbah, 124)

Allâh says: {*...therefore, fear them." But it (only) increased them in Faith*}. (Al `Imran, 173)

Allâh says: {*And it only added to their Faith and to their submission (to Allâh)*}. (Al-Ahzab, 22)

The Prophet (Peace be upon him) says: *"By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in the remembrance (of Allâh), the Angels will shake hands with you in your beds and on your paths but, sometimes you should be devoted (to worldly affairs) and sometimes (to prayer and meditation). He (the Holy Prophet) repeated this thrice."* (Sahih Muslim).

Q 39: What is the textual proof that the degrees of Faith vary from one person to another?

A--- Allâh, the Almighty says: *{And those foremost [in the life of this world on the very first call for to embrace Islâm] will be foremost (in Paradise). These will be the nearest (to Allâh). In the Gardens of Delight. A multitude of those (foremost) will be from the first generations (who embraced Islâm). And a few of those (foremost) will be from the later generations. (They will be) on thrones woven with gold and precious stones. Reclining thereon, face to face. Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, wherefrom they will get neither any aching of the head, nor any intoxication. And with fruit that they may choose, and with the flesh of fowls that they desire. And (there will be) Hur (fair females) with wide, lovely eyes (as wives for the pious), like unto preserved pearls. A reward for what they used to do. No Laghw (dirty, false, evil, vain talk) will they hear therein, nor any sinful speech (like backbiting). But only the saying of: Salam! Salam! (greetings with peace)! And those on the Right Hand - how (fortunate) will be those on the Right Hand?}.* (Al-Waqi`ah, 10-27)

Allah, the Almighty says: *{Then, if he (the dying person) be of the Muqarrabun (those brought near to Allâh), (there is for him) rest and provision, and a Garden of Delights (Paradise). And if he (the dying person) be of those on the Right Hand, then there is safety and peace (from the Punishment of Allâh) for those on the right Hand}.* (Al-Waqi`ah, 88-91)

Allâh, the Almighty says:*{Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, are foremost in good deeds. That (inheritance of the Qur'ân) that is indeed a great grace}*. (Fatir, 32)

The Prophet (Peace be upon him) says: *"Whoever said "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of a grain of barley, will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of a grain of wheat will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell"*. (Bukhari and Muslim)

He (Peace be upon him) says: *"Allâh the Almighty takes out of Hell he who has in his heart good (faith) equal to the weight of a Dinar, then who has in heart good (faith) equal to the weight of half a Dinar."* (Sahih Muslim)

Q 40: What is the textual proof that the word "Faith" is used to refer to every aspect of the religion (of Islâm) when used in a general context?

A--- The Prophet (Peace be upon him) said to the delegation of `Abd Al-Qais: *"I order you to believe in Allâh Alone", and then he asked them, 'Do you know what is meant by believing in Allâh Alone?' They replied, 'Allâh and His Messenger know better.' Thereupon the Prophet (Peace be upon him) said: 'It means: to testify that none has the right to be worshipped but Allâh, and Muhammad is Allâh's Messenger, to offer Prayers, to pay the*

Zakah (obligatory charity), to observe fast during the month of Ramadan, and to pay Al-Khumus (one fifth of the booty to be given in Allâh's Cause). (Bukhari and Muslim)

Q 41: What is the textual proof that when the word "Faith" is used in a specific context it refers to the six articles?

A--- The proof for this comes from the Prophet's (Peace be upon him) saying, when he was asked by Jibrîl (Peace be upon him) about Faith: *"That you affirm your faith in Allâh, in His angels, His Books, His Messengers, the Day of Judgment, and you affirm your faith in the Divine Decree, be it good or evil".* (Sahih Muslim)

Q 42: What is the textual proof that these articles of Faith are mentioned together in the Glorious Qur'ân?

A--- Allâh, the Almighty says: *{It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards the east and (or) the west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets}.* (Al-Baqarah, 177)

Allâh, the Almighty says: *{Verily, We have created all things with Qadar (Divine Pre-ordainments of all things before their creation as written in the Book of Decrees - Al-Lauh Al-Mahfuz)}.* (Al-Qamar, 49)

The textual proof of each of them will be given later, Allâh willing.

Q 43: What is the meaning of having faith in Allâh, the Almighty?

A--- It means to have firm and absolute belief in the Existence of Allâh, the Almighty, Who has never been preceded or followed by anyone or anything. The Ever-First, the Eternally present, prior to everything, but without a beginning. The Last, the Eternal Survivor after the entire destruction of everything, having no end. He is the Outward; there is nothing above Him. The Inward (Hidden) Whom no one can conceive. He is the Ever-Living, the Sublime Self-Subsisting, the One, the Everlasting Refuge, He begets not, nor was He begotten, and there is none equal or comparable unto Him. His Oneness has three aspects: [Tawhid Al-Uluhiyyah] maintaining the unity of the Worship of Allâh, [Tawhid Ar-Rububiyyah] maintaining the unity of the Lordship of Allâh, and [Tawhid Al-Asma' was-Sifat] maintaining the unity of the Names and Attributes of Allâh.

Q 44: What is the meaning of maintaining the unity of the worship of Allâh [Tawhîd Al-Ulûhiyah]?

A--- It means to believe that none has the right to be worshipped (i.e. all sorts of manifest and concealed acts of worship including all sayings and deeds such as: praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage, etc.) except Allâh, the Almighty. Allâh says in His Glorious Qur'ân, *{And your Lord has decreed that you worship none but Him}*. (Al-Isra', 23)

Allâh the Almighty says: *{Worship Allâh and join none with Him (in worship)}.* (An-Nisa', 36)

Allâh, the Almighty says: *{Verily! I am Allâh! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salat (Iqamat-as-Salat) for My Remembrance}.* (Ta-Ha, 14)

Q 45: What is the opposite of the unity of the worship of Allâh?

A--- The opposite is [Shrik] polytheism. There are two types of Shirk[1], namely: [Ash-Shirk Al-Akbar] the Major Shirk, and [Ash-Shirk Al-Asghar] the Minor Shirk.

Q 46: What is Major Shirk?

A--- It means associating partners with the Lord of the worlds, like loving someone in the way one should only love Allâh, fearing someone as he should only fear Allâh, relying on him, invoking him, hoping for something from him, sinful loyalty to him, obeying him in what displeases Allâh, etc. Allâh, the Almighty says: *{Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away}.* (An-Nisâ', 116)

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[1] There is a third type of *Shirk*, namely: [*Ash-Shirk Al-Khafi*] i.e. inconspicuous *Shirk*. This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such and such or had you approached such and such, you would have had a better status, etc. (Translator)

Allâh, the Almighty says: *{... and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin}.* (An-Nisa', 48)

Allâh, the Almighty says: *{Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode}.* (Al-Ma'idah, 72)

Allâh, the Almighty says: *{... and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place}.* (Al-Hajj, 4)

The Prophet (Peace be upon him) says: *"What is due to Allâh from His creatures is to worship Him alone and never to associate any other being with Him. What is due to them that they will not be punished if they do not associate aught with Him."* (Bukhari and Muslim)

There is no difference in being considered as disbelievers between those who declare their polytheism, like the Pagans of Quraish and those who hide it, like the hypocrites who declare Islâm and make their internal polytheism secret. Allâh, the Almighty says: *{Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh, then they will be with the believers}.* (An-Nisa', 145,146)

Q 47: What is [As-Shirk Al-Asghar] Minor Shirk?

A--- Minor Shirk is Ar-Riya' (i.e. acts performed to show off). Any act of worship or any religious deed that

is done in order to gain praise, fame or for any worldly benefit, falls under this category. Almighty Allâh says: *{So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord}.* (Al-Kahf, 110)

The Prophet (Peace be upon him) says: *"The most fearful thing I fear for you is Minor Shirk". He (Peace be upon him) was asked about it, and he said: "It is [Ar-Riya'] showing off." Then he (Peace be upon him) explained it saying, "A man stands in prayer, performs it more beautifully and properly than ever, because he notices someone looking at him."* (Imam Ahmad)

Such polytheism includes taking oaths by people and things like their fathers, idols, honesty, etc, instead of Allâh. Allâh's Messenger (Peace be upon him) says: *"Do not take oaths in the name of your fathers, mothers, or those you have set up as rivals with Allâh."* (Abu Dawud, An-Nasa'i and Al-Baihaqi) [Sahîh].

He (Peace be upon him) also says: "Do not say *'By the Ka`bah', but say 'By the Lord of the Ka`bah'."* (Imam Ahmad) [Sahîh]

He (Peace be upon him) says: *"Do not take an oath in the name of anyone other than Allâh".* (An Authentic Hadith)

He (Peace be upon him) says: *"Whosoever takes an oath in the name of honesty, is not from amongst us (i.e. a true believer)."* (Abu Dawud and Ahmad) [Sahîh].

He (Peace be upon him) says: *"Whosoever swears an oath in the name of anyone other than Allâh becomes a*

disbeliever or a polytheist." And in another narration, "he becomes a disbeliever and a polytheist". (Abu Dawud, At-Tirmidhi and Ahmad) [Sahîh].

It is also forbidden to say: 'What Allâh wills and what you will.'

The Prophet (Peace be upon him) asked someone who said this: *"Do you make me an equal to Allâh?* You should rather Say, *"What Allâh Alone wills.*" (Ahmad and Bukhari)

It is also forbidden to say the following expressions: Had it not been for Allâh and for you! I have no one but Allâh and you! I begin in the name of Allâh and your name! etc.

Allâh's Messenger (Peace be upon him) says: *"Do not say 'what Allâh and so and so, willed', but say 'what Allâh, then so and so, willed.'"* (Abu Dawud and Ahmad) [Sahîh].

Scholars say: it is permissible to say, "Had it not been for Allâh then so and so." But, "Had it not been for Allâh and so and so," is not permissible.

Q 48: What is the difference between using "and" or "then" in these expressions?

A--- The conjunction *"and"* implies comparison and equality. So, one who says: "What Allâh and you willed," compares the Will of Allâh and the will of the slave, and puts them on equal terms. Whereas, the conjunction "then" suggests subordination and following. So, one who says: "What Allâh willed then what you

willed," he declares that the will of the slave is subordinate to and follows the Will of Allâh, the Almighty. Almighty Allâh says in His Glorious Qur'ân, *{But you cannot will, unless Allâh wills}*. (Al-Insân, 30)

Q 49: What is the meaning of the unity of Lordship of Allâh?

A--- It means to believe that there is only one Lord of the universe. He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh. He is Allâh, Who has neither a partner in (His) Dominion, nor is He low and in need of a protector or supporter. No one can defy His Judgment or challenge His Ordainments. Almighty Allâh says: *{All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord}*. (Al-An`âm, 1).

Allâh, the Almighty says: *{Praise be to Allâh, Lord of the Worlds}*. (Al-Fatihah, 1)

Allâh, the Almighty also says: *{Say (O Muhammad): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) Auliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible}*. (Ar-Ra`d, 16)

Allâh, the Almighty says: *{Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that? Glory is to Him! And Exalted is He above all that (evil) they associate (with Him)}*. (Ar-Rum, 40)

Allâh, the Almighty says: *{This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created}*. (Luqman, 11)

Allâh, the Almighty says: *{Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief}*. (At-Tur, 35, 36)

Allâh, the Almighty says: *{Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?}*[1]. (Maryam, 65)

Allâh, the Almighty says: *{There is nothing like unto Him and He is the All-Hearer, the All-Seer}*.(Ash-Shurâ, 11)

Allâh, the Almighty says: *{And say: "All the praises and thanks are to Allâh, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor is He low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence, [Allâhu-Akbar (Allâh is the Most Great)]}*. (Al-Isrâ', 111)

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[1] Of course none is similar or co-equal or comparable to Him, and He has none as partner with Him. (Translator)

Allâh, the Almighty says: *{Say: (O Muhammad to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's weight either in the heavens or on the earth, nor have they any share in either, nor is there for Him any supporter from among them. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great}.* (Saba', 22, 23)

Q50:What is the opposite of the unity of Lordship of Allâh?

A--- The opposite of this concept is to believe or associate a partner with Allâh in sustaining and maintaining the creation, whether in giving or taking away life, causing something to exist or to vanish, bring welfare or drive away harm or believing that anyone or anything shares with Him any of the implications of His Divine qualities such as knowing the unseen, His Glory, Pride, etc.. Allâh, the Almighty says: *{Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?}.* (Fatir, 2, 3)

Allâh, the Almighty says: *{And if Allâh touches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favor which He causes to reach whomsoever of His slaves He wills}*. (Yunus, 107)

Allâh, the Almighty says: *{Say: "Tell me then, the things that you invoke besides Allâh - if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust}*. (Az-Zumar, 38)

Allâh, the Almighty says: *{And with Him are the keys of the Ghaib (all that is hidden), none knows them but He}*. (Al-An`am, 59)

Allâh, the Almighty says: *{Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected}*. (An-Naml, 65)

Allâh, the Almighty says: *{And they will never compass anything of His Knowledge except that which He wills}*. (Al-Baqarah, 255)

Allâh's Messenger (Peace be upon him) says: *"Allâh, the Exalted and Glorious, said: Glory is His garment and Majesty is His cloak and (Allâh says:) He who contends with Me in regard to them, I shall torment him"*. (Bukhari and Muslim)

Q 51: What does the unity of the Names and Attributes of Allâh mean?

A--- It means to believe that: we must not name or describe Allâh except with what He or His Messenger (Peace be upon him) has named or described Him. None can be named or described with the Names or Attributes of Allâh. We must believe in all the Attributes of Allâh which He has stated in His Book (the Qur'ân) or mentioned through His Messenger Muhammad (Peace be upon him) without changing their meaning, ignoring them, twisting their meanings or likening them (giving resemblance) to any created thing. Almighty Allâh says: *{He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge}* (Ta-Ha, 110)

Allâh, the Almighty says: *{There is nothing like Him; and He is the All-Hearer, the All-Seer}*. (As-Shura, 11)

Allâh, the Almighty says: *{No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things}*. (Al-An`am, 103)

On the authority of Ubai Ibn Ka`b (May Allâh be pleased with him), the polytheists said to Allâh's Messenger (Peace be upon him) when he mentioned their gods, "Tell us about the ancestors of your lord." As a response, Allâh, the Almighty revealed: *{Say (O Muhammad (Peace be upon him)): "He is Allâh, (the) One. Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all*

creatures need, (He neither eats nor drinks)]}. (Al-Ikhlas, 1, 2) As-Samad: is He Who *{begets not, nor was He begotten}.* (Al-Ikhlas, 3) (At-Tirmidhi) [Hasan]. Everything that is begotten will dies; and everything that dies, will be inherited by someone or something else. . Allâh, the Almighty neither dies, nor will ever be inherited. *{And there is none co-equal or comparable unto Him}* (Al-Ikhlâs, 4) i.e. there is nothing like Him.

Q 52: What is the textual proof of the Most Beautiful Names of Allâh, from the Glorious Qur'ân and the Sunnah?

A--- Almighty Allâh says: {And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny *(or utter impious speech against) His Names}.*(Al-A`raf, 180)

Allâh says: *{Say (O Muhammad (Peace be upon him)): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best of Names}.* (Al-Isrâ', 110)

Allâh says: *{Allâh! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names}.* (Ta-Ha, 8)

Allâh's Messenger (Peace be upon him) says: *"Allâh has ninety-nine Names, i.e., one hundred minus one, and whoever perceives in their meanings and acts accordingly, will enter Paradise; and Allâh is Witr (one) and loves 'the Witr' (i.e., odd numbers)."* (Bukhari and Muslim)

He (Peace be upon him) says: *"I ask You by all Your Names, which You called Yourself, or revealed in Your Book, or You made known to one of Your Creation, or You have chosen to keep hidden with you in the unseen, (I ask You by all these) to make the Glorious Qur'ân the springtime for my heart".* (Imam Ahmad) [Sahîh].

Q 53: Cite some examples of the Most Beautiful Names of Allâh from the Glorious Qur'ân.

A– Almighty Allâh says: *{Surely, Allâh is Ever Most High, Most Great}.* ***(An-Nisâ', 3 4)***

Allâh says: *{Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things}.* (Al-Ahzab, 34)

Allâh says: *{Verily, He is All-Knowing, All-Omnipotent}.* (Fatir, 44)

Allâh says: *{Truly, Allâh is Ever AllHearer, All-Seer}.* (An-Nisâ', 58)

Allâh says: *{Truly, Allâh is Ever Most Powerful, All-Wise}.* (An-Nisâ', 56)

Allâh says: *{Verily, Allâh is Oft-Forgiving, Most Merciful}.* (An-Nisâ', 23, 106)

Allâh says: *{Certainly, He is unto them full of Kindness, Most Merciful}.* (At-Tawbah, 117)

Allâh, the Almighty says: *{And Allâh is Rich (Free of all needs) and He is Most-forbearing}.* (Al-Baqarah, 263)

Allâh, the Almighty says: *{Surely, He (Allâh) is All-Praiseworthy, All-Glorious}.* (Hud, 73)

Allâh, the Almighty says: *{Surely, my Lord is Guardian over all things}.* (Hud, 57)

Allâh, the Almighty says: *{Certainly, my Lord is Near (to all by His Knowledge), Responsive}.* (Hud, 61)

Allâh, the Almighty says: *{Surely, Allâh is Ever an All-Watcher over you}.* (An-Nisa', 1)

Allâh, the Almighty says: *{And Allâh is Ever All-Sufficient as a Disposer of affairs}.* (An-Nisa', 81, 132, 171and Al-Ahzab, 3, 48)

Allâh, the Almighty says: *{And Allâh is All-Sufficient in taking account}.* (An-Nisa', 6and Al-Ahzab, 39)

Allâh, the Almighty says: *{And Allâh is Ever All-Able to do (and also an All-Witness to) everything}.* (An-Nisâ', 85)

Allâh, the Almighty says: *{Verily! Allâh is over all things a Witness}.* (Al-Hajj, 17)

Allâh, the Almighty says: *{Verily! He it is Who is surrounding all things}.* (Fussilat, 54)

Allâh, the Almighty says: *{Allâh! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them*

(His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi[1] *extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great}.* (Al-Baqarah, 255)

Allâh says: *{Allâh! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists}.* (Al `Imrân, 2)

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[1] *Kursi*: literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursi* mentioned in this verse should be distinguished from the *`Arsh* (Throne) mentioned in V. 7:58, 10:3, 95:15and elsewhere. Prophet Muhammad (Peace be upon him) said: "The *Kursi* compared to the *`Arsh* is nothing but like a ring thrown out upon the open space of the desert." If the *Kursi* extends over the entire universe, then how much greater is the *`Arsh*. Indeed Allah, the Creator of both the *Kursi* and the *`Arsh*, is the Most Great. Ibn Taymiyah said. a) To believe in the *Kursi*. b) To believe in the *`Arsh* (Throne). It is narrated from Muhammad Ibn `Abdullah and from other religious scholars that the *Kursi* is in front of the *`Arsh* (Throne) and it is at the level of the Feet. [*Fatawa Ibn Taymiyah*, Vol. 5, Pages 54,55] Narrated Abu Hurairah (May Allah be pleased with him): Allah's Messenger (Peace be upon him) ordered me to guard the *Zakah* revenue of Ramadan. Then somebody came to me and started stealing the foodstuff. I caught him and said, "I will take you to Allah's Messenger (Peace be upon him)." Then Abu Hurairah (May Allah be pleased with him) described the whole narration and said: That person said (to me (Please don't take me to Allah's Messenger (Peace be upon him) and I will tell you a few words by which Allah will benefit you). When you go to your bed, recite *Ayat-ul-Kursi*, (2:255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet (Peace be upon him) heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan." (*Sahih* Al-Bukhari, Vol. 6, Hadith No. 530) (Quoted by the Translator)

Allâh says: *{He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything}.* (Al-Hadid, 3)

Allâh, the Almighty says: *{He is Allâh beside Whom, La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allâh besides Whom, La ilaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Him (High is He) above all that they associate as partners with Him. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belongs the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise}.* (Al-Hashr, 22-25)

Q 54: Cite some examples of the Most Beautiful Names of Allâh from the Sunnah.

A--- Allâh's Messenger (Peace be upon him) says: *"None has the right to be worshipped but Allâh, the Majestic, the Most Forbearing. None has the right to be worshipped but Allâh, the Lord of the Glorious Throne. None has the right to be worshipped but Allâh, the Lord of the Heavens and the earth and the Lord of the Honorable Throne".* (Bukhari & Muslim)

He (Peace be upon him) says: *"O You, the Ever Living, the One Who sustains and protects all that exists. O You, Who is Owner of Majesty, Bounty and Generosity. O You, to Whom is due the primal origin of the heavens and the earth."* (Bukhari & Abu Dawud)

He (Peace be upon him) says: *"In the Name of Allâh, with Whose Name, nothing can harm neither on earth, nor in the heavens and He is the All Hearing, the All Knowing".* (Bukhari and Ahmad)

He (Peace be upon him) says: *"O Allâh! Knower of the Unseen and the seen, Creator of the heavens and the earth, Lord and Master of all that exists."* (Bukhari and Ahmad)

He (Peace be upon him) says: *"When any one of you intends to go to sleep, he should lie on the bed on his right side and then say: "O Allâh! The Lord of the Heavens and the Lord of the Earth and Lord of the Glorious Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the date-stone (or fruit kernel), the Revealer of the Torah, the Injil (Bible) and the Glorious Qur'ân, I seek refuge in You from the evil of everything Thou wilt to seize by the forelock (Thou hast perfect control over all things). O Allâh, You are the First, there is naught before You, and You are the Last, there is naught after You, and You are the Manifest and there is nothing above You, and You are the Innermost and there is nothing beyond You. Remove the burden of debt from us and relieve us from want."* (Muslim)

He (Peace be upon him) says: *"O Allâh! All Praise is due to You, Thou art the Light of the Heavens and the*

Earth and all that exists therein, and all Praise is due to You, You are the Sustainer of the Heavens and the Earth and all that exists therein." (Bukhari and Muslim)

He (Peace be upon him) says: *"O Allâh! I ask You that I witness that You are Allâh, there is no god but You, the One. Allâh, the Self-Sufficient Master, Whom all creatures need, Who begets not, nor is He begotten. And there is none co-equal or comparable unto Him."* (Abû Dawud and Ahmad)

He (Peace be upon him) says: *"O Allâh! Thou turn the hearts!"* (Imam Ahmad)

Q 55: What are the types of inferences given by the Most Beautiful Names of Allâh?

A--- The inferences embodied in the Most Beautiful Names of Allâh are of three kinds: Indication of the Entity by conformance, Indication of the Entity's Attributes derived from these names by implication, and Indication of the Attributes which are not derived from these names but are inherently imbedded in them.

Q 56: Cite some examples of these inferences.

A--- Almighty Allâh's Name *[Ar-Rahman Ar-Raheem]* "the Most Compassionate, the Most Merciful" denotes the Entity of the Called One, Who is Allâh, the Almighty by conformance, and denotes the Attribute derived therefrom i.e. Mercy, and denotes other non-derived (therefrom) Attributes such as Life and Omnipotence which are inherent in the name. Such is the case with all His Names and Attributes. This is unlike

the created entities, created by Him Alone. One may be named 'wise' while he is 'unwise', or 'just' while he is 'unjust', or 'brave' while he is 'coward', or 'happy' while he is 'distressed', or 'beneficent' while he is 'malicious'. Thus, Glory be to Allâh, He is Nothing but what He describes Himself with, and He is far beyond the descriptions attributed to Him by His creation.

Q 57: How many divisions are there of the Most Beautiful Names of Allâh regarding their implications?

A--- The Most Beautiful Names of Allâh denote four types by way of Indication:

First: The proper noun that implies all meanings of the Most Beautiful Names, i.e. "ALLÂH". That is why all the other names are used as adjectives to this Name: *{He is Allâh, the Creator, the Inventor of all things, the Bestower of forms}.* (Al-Hashr, 24)

This name is never used as an adjective to any other name.

Second: The Name that implies an Attribute of Allâh such as [As-Sami`] The All Hearer, that incorporates His Hearing that extends to cover all sounds, no matter if they are public or secret. His Name [Al-Basir] The All Seeing, that incorporates His Sight that extends to cover all sights, no matter if they are minute or great. His Name [Al-`Alim] The All Knower, that incorporates His Knowledge that extends to cover all things: *{Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the*

heavens or in the earth but it is in a Clear Book (Al-Lauh Al-Mahfuz)}. (Saba', 3)

Allâh's Name [Al-Qadir] The Omnipotent, that incorporates His Omnipotence over everything, to create or annihilate whatever He wills.

Third: That which implies an Attribute of the actions of Allâh, such as: the Creator, the Provider with Sustenance, the Maker, and the Supreme Fashioner, etc.

Fourth: That which implies that Almighty Allâh is Far Above all blemishes and defects such as: the Sublime Holy and the Peace, etc.

Q 58: How many divisions are there of the Most Beautiful Names of Allâh that directly refer to Him, the Most Great?

A--- Some of them are attributed to Allâh without any need of modifiers. They can also be accompanied by other Names. This includes the Attributes of Perfection such as: the Ever-Living, The Sublime Self-Subsisting, the One and the Everlasting Refuge, etc.

Others are not attributed to Allâh unless accompanied by their antonyms. If used by themselves, they may imply a sort of deficiency. Some of these are: the Inflictor of Harm and the Giver of Benefit, the Abaser and the Raiser, the Giver and the Preventer, and the Supreme Giver of Might and the Supreme Humiliator. Hence, it is not permissible to refer to Allâh by the following Names alone or by themselves without their antonyms: the Inflictor of Harm, the Abaser, the

Preventer, and the Supreme Humiliator. We can not find anything of this in the Glorious Qur'ân or in the Prophetic Sunnah. When the Glorious Qur'ân says: *{Verily, We shall exact retribution from the Mujrimun (criminals, disbelievers, polytheists, and sinners)}*. (As-Sajdah, 22)

The Name "The Supreme Avenger" is related to something, here, it is used with relevance to the criminals, disbelievers, etc. or, by adding Dhu "Able" to the derived attribute such as in: *{... and Allâh is All Mighty, All Able of Retribution}*. (Al `Imran, 4, and Al-Ma'idah, 95)

Q 59: Almighty Allâh's Names are divided into two categories: those related to His Entity, and those related to His Actions. Cite some examples of those related to His Entity, from the Glorious Qur'ân.

A--- Almighty, Allâh says: *{Nay, both His Hands are widely outstretched}*. (Al-Ma'idah, 64)

Allâh, the Almighty says: *{Everything will perish save His Face}*. (Al-Qasas, 88)

Allâh, the Almighty says: *{And the Face of your Lord, full of Majesty and Honor will remain forever}*. (Ar-Rahman, 27)

Allâh, the Almighty says: *{In order that you may be brought up under My Eye}*. (Ta-Ha, 39)

Allâh, the Almighty says: *{How clearly He sees, and hears (everything)!}*. (Al-Kahf, 26)

Allâh, the Almighty says: *{Verily I Am with you both, Hearing and Seeing}*. (Ta-Ha, 46)

Allâh, the Almighty says: *{He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge}.* (Ta-Ha, 110)

Allâh, the Almighty says: *{And to Musa (Moses) Allâh spoke directly}.* (An-Nisâ', 164)

Allâh, the Almighty says: *{And (remember) when your Lord called Musâ (Moses) (saying): "Go to the people who are Zalimun (polytheists and wrong-doers)}.* (Ash-Shu`ra', 10)

Allâh, the Almighty says: *{And their Lord called out to them (saying): "Did I not forbid you that tree}.* (Al-A`raf, 22)

Allâh, the Almighty says: *{And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"}.* (Al-Qasas, 65)

60: Cite some examples of those Most Beautiful Names that are related to His Entity, from the Sunnah?

A--- Allâh's Messenger *(Peace be upon him) says: "Allâh's Veil is Light. If He removes it, the Light of (the countenance of) His Face will burn what His Sight reaches of His creation".* (Sahih Muslim)

He (Peace be upon him) says: *"Allâh's Right Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also says: "Do you see what He has spent since He created the Heavens and the*

Earth? Yet all of that has not decreased what is in His Right Hand." He also says: "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomsoever He wills)". (Bukhari and Muslim)

Ad-Dajjal was mentioned in the presence of the Prophet (Peace be upon him). The Prophet (Peace be upon him) said: *"Allâh is not hidden from you; He is not one-eyed,"* and pointed with his hand towards his eye, adding, *"While Al-Masih Ad-Dajjal is blind in his right eye and his eye looks like a protruding grape."* (Bukhari and Muslim)

He (Peace be upon him) says: *"O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is the All-Hearer, Ever Near (to all things)."* (Imam Bukhari)

He (Peace be upon him) says: "Allâh will say *(on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa`daik', and all good is in Your Hand.' Allâh will say, 'Bring out the people of the fire.' Adam will say, 'O Allâh! How many are the people of the Fire?' Allâh will reply, 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hoary headed, every pregnant female will miscarry, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allâh." The companions of the Prophet asked, "O Allâh's Messenger! Who is that (excepted) one?" He said: "Rejoice with glad tidings; one person will be from*

you and one-thousand will be from Gog and Magog." (Bukhari and Muslim)

The Hadiths relating to how Allâh's will speak with His slaves on the Day of Resurrection and the People of Paradise, are beyond count.

Q 61: Cite some of the examples from the Glorious Qur'ân relating to the Actions of Allâh.

A--- Almighty Allâh says: *{Then He rose over (Istawa) towards the heavens}.* (Al-Baqarah, 29)

Allâh, the Almighty says: *{Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision)}.* (Al-Baqarah, 210)

Allâh, the Almighty says: *{They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand}.* (Az-Zumar, 67)

Allâh, the Almighty says: *{(Allâh) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands}.* (Sâd, 75)

Allâh, the Almighty says: *{And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things}.* (Al-A`râf, 145)

Allâh, the Almighty says: *{So when his Lord appeared to the mountain, He made it collapse to dust}.* (Al-A`râf, 143)

Allâh, the Almighty says: *{Verily, Allâh does what He wills}.* (Al-Hajj, 18)

Q 62: Cite some examples from the Sunnah relating to the Actions of Allâh.

A--- Allâh's Messenger (Peace be upon him) says: *"Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"* (Bukhari and Muslim)

He (Peace be upon him) says: *"So you will see Him, like that. Allâh will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.) Allâh will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allâh will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him."* (Bukhari and Muslim)

He (Peace be upon him) says: *"On the Day of Resurrection, Allâh will grasp the whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King.'"* (Bukhari and Muslim)

He (Peace be upon him) says: *"When Allâh completed the creation, He wrote in His Book, "My Mercy overpowers My Anger."* (Bukhari and Muslim)

He (Peace be upon him) says: *"Adam and Moses argued with each other. Moses said to Adam. 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allâh favored you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for an action which Allâh had written in my fate forty years before my creation?' So Adam refuted Moses, Adam refuted Moses," the Prophet added, repeating the Statement three times."* (Bukhari and Muslim)

He (Peace be upon him) says: *"Allâh, the Exalted and Glorious, Stretches out His Hand during the night so that the people repent for the faults they committed from dawn till dusk and He stretches out His Hand daring the day so that the people may repent for the faults thus committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection).*" (Imam Muslim)

Q 63: Can Names be derived from all the Attributes related to His Actions, Glorified is He?

A--- No, Almighty Allâh can not be referred to by Names other than those which He named Himself in His

Qur'ân,or those attributed to Him through His Messenger (Peace be upon him). Moreover, every attribute related to His Actions, denotes Praise and Perfection that is due to Him Alone. Allâh did not attribute all these Names to Himself, but, some of them He used to describe Himself with, such as, *{Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection)}.* (Ar-Rum, 40)

Almighty Allâh, called Himself the Creator, the Sublime Provider, the Supreme Bringer of Death, and the Supreme Life-Giver. Some Attributes He, called Himself with just in the way of showing that Allâh confronts the actions of those who deceive & plot in the same way that they act, all the Praise and Perfection due to Him such as in, *{Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them}.* (An-Nisâ',142) Allâh, the Almighty says: *{And they (disbelievers) plotted (to kill `Isa (Jesus) (Peace be upon him) and Allâh plotted too. And Allâh is the Best of those who plot}.* (Al `Imrân, 54) Allâh, the Almighty says: *{They have forgotten Allâh, so He has forgotten them}.* (At-Tawbah, 67)

These Attributes can not be attributed to Him other than in the context in which they were originally revealed. Hence, it can not be said that He, All Glory is His due, deceives, plots, forgets, and mocks, etc. In addition, it can not be said that Allâh is a deceiver, a plotter, or a one who mocks. No Muslim or rational man can say so regarding Allâh the Almighty. As He, Glory be His, did not describe Himself with these attributes

except to confront the saying of the hypocrites, polytheists, and disbelievers who made false claims. It is well known that confronting sin with justice is good on the part of the created, so what about the All Knowing, the All Just, and the All Wise Creator!

Q 64: : What does His Name "the Ever Exalted" denote, along with other Names, such as "the Evident", "the Sublime Vanquisher", and "the Supremely High?"

A--- Allâh is the One Most High in rank. Nothing is as elevated or transcendingly salient as He. He is the One Who is Above everyone and everything in the whole universe. He is absolutely Free of any defect. He is the only Example of Infallibility. He is the One Who completely subdues the most powerful of His enemies. There is no being, but is subjugated under His Compulsion, and defenseless under His Mastery. He is the One Whose Power is above every power in the heavens and on the earth. He is the Almighty that cannot be defeated or overcome. He is the One Who has the power and perfection to respond to those who faithfully seek His Favor.

Q 65: What is the textual proof from the Glorious Qur'ân that Allâh is in a High Place?

A--- Almighty Allâh says: *{The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)}.* (Ta-Ha, 5)

Allâh says: *{Do you feel secure that He, Who is over the heavens (Allâh), will not cause the earth to sink with*

you, and then it should quake? Or do you feel secure that He, Who is over the heavens (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning}. (Al-Mulk, 16, 17)

Allâh, the Almighty says: *{They fear their Lord above them}*. (An-Nahl, 50)

Allâh, the Almighty says: *{To Him ascend (all) the goodly words, and the righteous deeds exalt it}*. (Fatir, 10)

Allâh, the Almighty says: *{The angels and the Ruh [Jibril (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years}*. (Al-Ma`arij, 4)

Allâh, the Almighty says: *{He manages and regulates (every) affair from the heavens to the earth}*. (As-Sajdah, 5)

Allâh, the Almighty says: *{And (remember) when Allâh said: "O `Isa (Jesus)! I will take you and raise you to Myself}*. (Al `Imran, 55)

Q 66: What is the textual proof from the Sunnah that Allâh is in a High Place?

A--- There are countless pieces of evidence: Allâh's Messenger (Peace be upon him) says: *"And the Throne is above that, and Allâh is Above the Throne, He rules the Dominion from above seven firmaments."*[1] (Abû Dawud and At-Tirmidhi)

Once, the Prophet (Peace be upon him) said to a slave girl: *"Where is Allâh?"* She said: *"In the Heavens."* He

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[1]A Weak Hadith.

(Peace be upon him) said (to her master): "Set her free for she is a believer." (Muslim and Ahmad)

The Hadiths of the Prophet's (Peace be upon him) Ascension to Heavens [Al-Mi`raj] prove Allâh's Highness of Place .

He (Peace be upon him) says: *"Angels come to you in succession by night and day and all of them gather together at the time of the Fajr and `Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allâh asks them, though He knows everything about you well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."* (Bukhari and Muslim)

He (Peace be upon him) says: *"If somebody gives in charity something equal to a date from his honestly earned money - for nothing ascends to Allâh except good - then Allâh will take it in His Right (Hand) and multiply its reward for its owner as anyone of you brings up a baby horse, till it becomes as big as a mountain."* (Bukhari and Muslim)

He (Peace be upon him) says: *"When Allâh ordains something in the Heavens the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' {They reply, '(He has said) the Truth. And He is the Most High, The Great}. (3 4 : 3 3)"* (Sahih Bukhari)

All Muslims confirmed this Attribute of Allâh the Almighty, except the Jahmyyiah (i.e. followers of Jahm Ibn Safwan).

Q 67: What did our pious predecessors say concerning the issue of [Istiwa'] Rising Over (the Throne)?

A--- Our pious predecessors unanimously agreed upon the following statement: *"The [Istiwa'] 'Rising Over' (something) is known, the [Kaif] (i.e. how it takes place) lies beyond our mental capabilities, believing therein is a duty, and inquiring about it is a heresy. Our knowledge of it comes from Allâh, and the Messenger must convey what he was ordered to, and all we can do is to submit (our will to Allâh)." {We believe in it; the whole of it (clear and unclear verses) are from our Lord}* (Al `Imrân, 7) This was their usual response concerning the verses and Hadiths pertaining to Allâh's Names and Attributes.

Allâh says: *{We believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)}.* (Al `Imrân, 52)

Q 68: What is the textual proof from the Glorious Qur'ân, that Allâh is the Sublime Vanquisher?

A--- Almighty Allâh says: *{And He is the Irresistible, (Supreme) above His slaves}.* (Al-An`am, 18, 61)

Allâh says: *{But glory is to Him! (He is above such things). He is Allâh, the One, the Irresistible}.* (Az-Zumar, 4)

Allâh says: *{Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's! The One, the Irresistible!}.* (Ghafir, 16)

Allâh, the Almighty says: *{Say (O Muhammad (Peace be upon him)): "I am only a warner and there is no Ilah (god) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible}.* (Sad, 65)

Allâh, the Almighty says: *{There is not a moving (living) creature but He has the grasp of its forelock}.* (Hud, 56)

Allâh, the Almighty says: *{O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!}.* (Ar-Rahman, 33)

Q 69: What is the textual proof from the Sunnah, that Allâh is the Sublime Vanquisher?

A--- There is a lot of evidence from the Prophetic Sunnah, foremost among which are the following:

Allâh's Messenger (Peace be upon him) says: *"I seek refuge in Thee from the evil of everything Thou art to seize by the forelock (Thou hast perfect control over it). O Allâh, Thou art the First, there is naught before Thee, and Thou art the Last and there is naught after Thee, and Thou art the Most Evident and there is nothing above Thee, and Thou art the Innermost and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want."* (Bukhari)

He (Peace be upon him) says: *"O Allâh! I am Your slave, and the son of Your slave, and the son of Your maid, my forelock is in Your Hand, Your Ruling is ever Effective regarding me, and Your Judgment is Just pertaining to me."* (Sahih Bukhari)

Q 70: What is the textual proof that Allâh is the Most High in Rank? What is prohibited to say when referring to Allah?

A--- One should know that Allâh's Highness in Rank is what is manifested through His Names: the Sublime Holy, the Source of Peace, the Ever-Great, and the Supremely High, etc. and it coincides with His Attributes of Perfection and Glory. No one can share His Dominion or part of it with Him. No one can be held as partner, supporter, or even intercessor before Him except with His Permission. He is the One, Who is Free of all imperfections that are attributed to His creatures. He is the One, Who is Free of imperfection, His Attributes are free of deficiency and His Dealings free from blemish. All perfection is attributed to Him Alone. He is the One, Whose Pride and Utmost Perfection are Absolute. He is Ever-Great in His Entity, Attributes and Actions and is above any similarity to His creatures. He is the One Who is Above everyone and everything in the whole universe. He is absolutely Free of any defect. In addition, He is the only Example of Infallibility. Almighty Allâh says: *{His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise}.* (Ar-Rum, 27)

Q 71: What is the meaning of the saying of Allâh's Messenger (Peace be upon him) regarding the Most Beautiful Names of Allâh, that reads: "Whoever enumerates them will be admitted into Paradise?"

A--- This statement has been interpreted differently. Some have interpreted it as memorizing the

Most Beautiful Names, to invoke Allâh, the Almighty therefrom, and to glorify Him using these names.

Others say that they can be divided into various types, some of which can be held as exemplary, such as, the Most Merciful and the Ever Generous. Man can try to achieve some degree of the qualities mentioned in such Divine Names. Some other names of Allâh are only for Him and we can not practice them to any degree. Allâh makes them particular to Himself, such as, the Sublime Potentate,the Ever Magnificent,and the Supremely Proud. Man can only submit himself to these names and declare his complete and perfect subjection to Allâh. Some of the Most Beautiful Names of Allâh denote promise, such as, the Ever Forgiver, the Ever Thankful, the Ever Clement, the Ever Compassionate, the All-Forbearing, and the Ever Kindly. Regarding these names, man should ever seek these promises from Allâh. Some of the Most Beautiful Names denote intimidation, such as, Exalted in Might, Lord of Retribution, Strict in Punishment, and Quick in taking Account. Man should remain in fear and awe of these attributes of Allâh.

A third party interpreted Allâh's Most Beautiful Names as follows: the slave witnesses them and knows them by mind and heart as well as worshipping Him fully through them. To illustrate; whoever for example, comprehends the Highness of Allâh above His Creation, while encompassing them with His Might and Knowledge, should worship Him till his heart becomes directly sustained by Him. The slave's heart goes up to Him in private conference with full submission and humility. He stands before Allâh as a humble slave

standing before the Great and Honorable King. He feels that all his speech and actions are known by Him, hence, he feels shy to do anything that is deemed shameful before His Sight. Moreover, he witnesses the descent of the Divine Orders and Ordainments throughout all the corners of the world, at all times concerning all kinds of affairs: causing death, giving life, giving might, abasing, raising, providing sustenance, preventing benefits, removing agonies, inflicting agonies, and turning the days among the creatures, etc. Almighty Allâh says: *{He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in One Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time)}*. ***(As-Sajdah, 5)***

So, whosoever fulfills the obligations due to this witness, he finds sufficiency and contentment with his Lord. Indeed, very few people are given this blessing by Almighty Allâh.

Q 72: What contradicts [Tawhid Al-Asma' was-Sifat] the unity of the Names and Attributes of Allâh?

A--- Using profanity when referring to Allâh's Names and Attributes, contradicts observing and respecting the Unity of these Names and Attributes. This is of three types:

First: [Ilhad Al-Mushrikin] The atheism of the Polytheists: those who used Allâh's Names, after distorting them, to refer to their idols; they derived Al-Lat from Ilah (god),Al-`Uzza from Al-`Aziz (the Almighty),and Manah from Al-Mannan (the Benefactor)

Second: [Ilhad Al-Mushabihah] The atheism of those people who liken the attributes of Allâh to His creation. This refers to those who adapt Allâh's Attributes and liken them to the qualities of His Creation. Such people likened Him to His created beings, while the first type elevated their idols and set them as equals to the Lord of the `Alamin (mankind, jinn and all that exist).

Third: [Ilhad An-Nufah Al-Mu`attilah] The atheism of the Negators, (i.e. those who say that Allâh's Names and Attributes do not really exist) : these are of two types:

(a) a group who affirmed the wording of His Names, but negated what they imply of His Perfect Attributes. They said: He is the Most Gracious and the All Merciful without mercy, All Knowing without knowledge, All Hearing without hearing, All Seeing without sight, and All Mighty without might, etc. and they repeated this for all His names.

(b) a group who entirely negated the Names and their connotations. They described Him as pure and complete nothingness and nonexistence that has neither name, nor quality. All Glory, Greatness and Perfection is due to Allâh, the Almighty. He is *{Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?[1]}*. (Maryam, 65)

Allâh says: *{There is nothing like unto Him and He is the All-Hearer, the All-Seer}*. (Ash-Shurâ, 11)

[1] Of course none is similar, co-equal or comparable to Him, and He has none as partner with Him. (Translator)

Allâh, the Almighty says: *{He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge}.* (Ta-Ha, 110)

Q 73: Are all the types of [Tawhid] the Oneness of Allâh interrelated? (i.e. would denying one of them entails denying them all?)

A--- Yes, they are interrelated. Whosoever disbelieves in one type, disbelieves in the rest. For instance, invoking anyone or thing other than Allâh and asking him/her/it to do what can not be done except by Allâh, the Almighty. The invocation itself is a kind of worship, one that is directed to other than Allâh. This is polytheism in Al-Uluhiyyah, the Divinity of Allâh. Moreover, if the invocation aims at bringing about or causing some good or driving away what is bad, thinking he/she/it is capable of carrying it out, this is polytheism in Ar-Rububiyyah the Lordship of Allâh, as he thought they can manage the affairs of the universe along with Him, All Glory is His due! Moreover, he made that invocation thinking that he/she/it can hear him anywhere and at any time, which is polytheism in Al-Asma' was-Sifat the Names and Attributes of Allâh. Thus, he attributed to him/her/it the ability to hear all things which can not be stopped by distance or close proximity. Polytheism in the Worship of Allâh, clearly results in, polytheism in His Lordship and in the Names and Attributes of Allâh, the Almighty.

Q 74: What is the textual proof from the Glorious Qur'ân and the Sunnah that a Muslim must believe in the existence of Angels?

A--- **First:** from the Glorious Qur'ân: Almighty Allâh says: *{And the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth}.* (Ash-Shurâ, 5)

Allâh says: *{Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him}.* (Al-A`râf, 206)

Allâh says: *{Whoever is an enemy to Allâh, His Angels, His Messengers, Jibril (Gabriel) and Mikail (Michael), then verily, Allâh is an enemy to the disbelievers}.* (Al-Baqarah, 98)

Second: from the Prophetic Sunnah: *Allâh's Messenger (Peace be upon him) says: "Allâh the Almighty created them (the Angels) out of Light."* (Sahih Muslim)

Q 75: What is the meaning of believing in the Angels?

A--- It is to firmly acknowledge and confess their existence and that they are from among the creatures of Allâh, who submit to and worship Him. And that they are: *{They (the angels) are but honored slaves. They speak not until He has spoken, and they act on His Command}.* (Al-Anbiya', 26, 27)

Allâh, the Almighty says: *{Who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded}.* (At-Tahrim, 6)

Allâh, the Almighty says: *{And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so)}.* (Al-Anbiya', 19, 20)

Q 76: Cite some of the angels and their nature as well as the duties they perform.

A--- There are many kinds of angels, foremost among which are:

The one charged with conveying the Revelation to Allâh's Messengers (Peace be upon them all). He is Jibrîl (Gabriel (Peace be upon him)).

The one charged with sending rain. He is Mikâ'îl (Peace be upon him).

The one charged with blowing the horn on the Day of Resurrection. He is Isrâfîl (Peace be upon him).

The one charged with seizing the souls at (death) i.e. the Angel of Death and his assistants.

Those charged with (writing) the good and evil deeds of mankind. They are the Honorable writers.

Those charged with guarding mankind from before and behind. They are the Angels in succession.

Those in charge of Paradise and its blessings. They are Ridwan and his assistants.

Those charged with the Hell-Fire and its torment. They are Malik and his assistants.

Those charged with the trial and torment of the grave. They are Munkar and Nakir.

Those who carry the Throne of Allâh, the Almighty.

Those in charge of Nutfahs (mixed drops of male and female sexual discharge) in the wombs and writing the destiny of every human being.

Those who enter Al-Bait Al-Ma`mur (the house over the heavens parallel to the Ka`bah at Makkah, continuously visited by the angels).

Those charged with watching and visiting the sessions wherein is the Remembrance of Allâh, the Almighty.

Those who are ranked in rows standing, and they never rest.

Those who are ranked in rows in Ruku` (kneeling down) and Sujûd ((prostration) they never raise their heads.

And so many other kinds, *{And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind}.* (Al-Muddaththir, 31)

Q 77: What is the Qur'ânic proof that a Muslim must believe in all Divinely sent Scriptures?

A--- Allâh, the Almighty says in His Glorious Qur'ân, *{O you who believe! Believe in Allâh, and His Messenger (Muhammad (Peace be upon him)), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)}.* (An-Nisa', 136)

Allâh says: *{Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), Ya`qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya`qub (Jacob)], and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)}.* (Al-Baqarah, 136)

Allâh says: *{Say: I believe in whatsoever Allâh has sent down of the Book [all the holy Books,- this Qur'ân and the Books of old from the Tawrat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)]}.* (Ash-Shura, 15)

Q 78: Have all the Divinely sent Scriptures been mentioned in the Glorious Qur'ân?

A--- Allâh, the Almighty cited the following only: the Glorious Qur'ân, the Taurat (Torah), the Injeel (Gospel), the Zabur (Psalms), the Suhuf (Pages) of Musa (Moses) and Ibrahim (Abraham). He mentioned the rest in general, saying: *{Allâh! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad (Peace be upon him) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel), aforetime}.* (Al `Imrân, 2- 4)

Allâh, the Almighty says: *{And to Dawud (David) We gave the Zabur (Psalms)}.* (An-Nisa', 163& Al-Isrâ', 55)

Allâh, the Almighty says: *{Or is he not informed with what is in the Pages (Scripture) of Musa (Moses), and of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey)}*. (An-Najm, 36, 37)

Allâh says: *{Indeed We have sent Our Messengers with clear proofs, and revealed to them the Scripture and the Balance (justice) that mankind may keep justice}*. (Al-Hadid, 25)

Thus, we must believe in what was mentioned generally and say nothing but what Allâh the Almighty Himself says: *{Say: I believe in whatsoever Allâh has sent down of the Book [all the holy Books,- this Qur'ân and the Books of old from the Tawrat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)}*. (Ash-Shura, 15)

Q 79: What is the meaning of affirming faith in Allâh's Scriptures?

A--- It means to have perfect and absolute belief in the fact that they were all sent down by Allâh, the Almighty. They are divided into more than one category: some were revealed from behind a veil with no intermediary; Divine Messenger. Some were conveyed through a Divine Messenger to the human Messenger; and some were written down by Allâh's Hand. Almighty Allâh says in His Glorious Qur'ân: *{It is not given to any human being that Allâh should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise}*. (Ash-Shura, 51)

Almighty Allâh said to Musa (Moses): *{I have chosen you above men by My Messages, and by My speaking (to you)}.* (Al-A`raf, 144)

Allâh says: *{And to Musa (Moses) Allâh spoke directly}.* (An-Nisâ', 164)

He, the Almighty, said regarding the Tawrat (Torah): *{And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things}.* (Al-A`râf, 145)

Regarding `Isa (Jesus), Almighty Allâh says: *{And We gave him the Injeel (Gospel)}.*(Al-Ma'idah, 46& Al-Hadid, 27)

Allâh says: *{And We gave Dawud (David) the Zabur (Psalms)}.* (An-Nisâ', 163& Al-Isrâ', 55)

Concerning the Glorious Qur'ân, Almighty Allâh says: *{But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad (Peace be upon him)); He has sent it down with His knowledge, and the angels bear witness. And Allâh is All Sufficient as a Witness}.* (An-Nisa', 166)

Allâh says: *{And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (over 23 years)}.* (Al-Isrâ', 106)

Allâh says: *{And truly, this (the Qur'ân) is a revelation from the Lord of the `Alamin (mankind, jinn and all that exists). Which the trustworthy Ruh [Jibril (Gabriel)] has brought down. Upon your heart (O Muhammad (Peace be upon him)) that you may be (one)*

of the warners. In the plain Arabic language}. (Ash-Shu`ra', 192-195)

Allâh says: *{Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honorable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh)}.* (Fussilat, 41, 42)

Q 80: What is the position of the Glorious Qur'ân among the earlier Divine Books?

A--- Almighty Allâh says regarding this, *{And We have sent down to you (O Muhammad (Peace be upon him)) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures)}.* (Al-Ma'idah, 48)

Allâh, the Almighty says: *{And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth) but it is a confirmation of (the revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the `Alamin (mankind, jinn, and all that exists)}.* (Yunus, 37)

Allâh, the Almighty says: *{It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a*

detailed explanation of everything and a guide and a Mercy for the people who believe}. (Yusuf, 111)

The Scholars of Exegesis say: Muhaimin means trustworthy in highness and a witness over the earlier Scriptures testifying to the truth that is therein and exposing the falsehood that has been added to them. Thus, all sincere adherents of the earlier Scriptures must submit themselves to it (the Glorious Qur'ân). Allâh, the Almighty says: *{Those to whom We gave the Scripture [i.e. the Tawrat (Torah) and the Injîl (Gospel)] before it, they believe in it (the Qur'ân). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like `Abdullah Ibn Salam and Salman Al-Farisi), , they believe in it (the Qur'ân)}*. (Al-Qasas, 52, 53)

Q81: What should the whole (Ummah) Community abide by concerning the Glorious Qur'ân?

A--- The whole Ummah should follow the Glorious Qur'ân both publicly and secretly, hold fast to it and act persistently according to its teachings. Almighty Allâh says: *{And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders)}*. (Al-An`am, 155)

Allâh says: *{Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh)}*. (Al-A`raf, 3)

Allâh, the Almighty says: *{And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salat (Iqamat-as-Salat), certainly We shall never waste the reward of those who do righteous deeds}.* (Al-A`raf, 170)

Allâh's Messenger (Peace be upon him) said regarding the Book of Allâh, the Almighty: *"Adhere to the Book of Allâh and hold fast to it."* (Sahih Muslim)

His Hadith (Peace be upon him) that reads: *'"Surely, there will be trials.'* `Ali Ibn Abu Talib said: *'What is the outlet therefrom, O Messenger of Allâh?' He (Peace be upon him) said: 'The Book of Allâh.'"* (A Weak Hadith narrated by At-Tirmidhi)

Q 82: What does "holding fast to the Qur'ân and observing its right" mean?

A--- It means to memorize it and to recite it properly by night and by day. To contemplate its verses, to declare as lawful what it legalizes and to declare as unlawful what it makes illegal. To obey its orders, to take heed of its warnings, to derive lessons from its parables, to find admonition in its stories. To act on its clear verses, and to submit to its verses that are not entirely clear. To avoid its boundaries (of what is lawful and unlawful), and to defend it against distortion and false claims.. To give counsel according to it in every meaning of the word, and to consciously preach it to all mankind.

Q 83: What is the ruling concerning the person who claims that the Qur'ân is "Created?"

A--- The Glorious Qur'ân is the Word of Allâh, the Almighty: in word and meaning. His Word is neither only the characters, nor the meanings. Both the characters and the meanings constitute His Word. Allâh, the Almighty Spoke it verbally, sent it down on His Prophet (Peace be upon him) by Revelation, and the true believers have faith in it. It is the Word of the Most Gracious even though it is written by the hands, recited by the tongues, committed to the hearts, heard by the ears, and seen by the eyes. Indeed, the hands, ink, pens, and papers are all created, while what is written down on them is not. Moreover, tongues and voices are created, while what is recited thereof is not. The hearts are created, while what is kept therein is not. The Ears are created, while what is heard is not. Almighty Allâh says in His Glorious Qur'ân: *{That (this) is indeed an honorable recitation (the Noble Qur'ân). In a Book well-guarded (with Allâh in the heavens i.e. Al-Lauh Al-Mahfuz)}*. (Al-Waqi`ah, 77, 78)

Allâh says: *{Nay, but they, the clear Ayat are preserved in the breasts of those who have been given knowledge (among the People of the Scriptures). And none but the Zalimun (polytheists .and wrongdoers) deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)}*. (Al-`Ankabut, 49)

Allâh says: *{And recite what has been revealed to you (O Muhammad (Peace be upon him)) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words}*. (Al-Kahf, 27)

Allâh says: *{And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân)}*. (At-Tawbah, 6)

Ibn Mas`ud (May Allâh be pleased with him) said: "Keep looking at (the wording) of the Glorious Qur'ân."

Thereupon, whosoever says that the Glorious Qur'ân or part thereof is created, he is a disbeliever who denounces Islâm. For the Qur'ân is the Word of Allâh, the Almighty; it came first from Him and will turn back to Him and His Word is one of His Attributes. Whosoever says that any of the Attributes of Allâh is created, he is a disbeliever; an apostate. The ruling pertaining to him is that he is offered repentance. If he returns to Islâm, he becomes safe, but, if he refuses, he is to be killed as a disbeliever, who has nothing to do with the rulings governing the life and death of the Muslims.

Q 84: Is the Attribute of Speech related to Allâh's Entity or is it associated with His ttributes of Action?

A--- The attribute of speech belongs to Allâh's Entity along with His Knowledge. In fact, it constitutes part of His Knowledge, He sent it down with His Knowledge and He is the Best Knower of what He sends down. He speaks according to His Will and Wish and it is an Attribute related to His Action. This point was mentioned by Prophet Muhammad (Peace be upon him): "*If Allâh wills to reveal the matter, He speaks with Revelation.*"

In this regard our pious predecessors said regarding the Attribute of Speech: "It is a Quality of both the Entity and Action of Allâh, for He was and still is described by His Speech forever. His Speaking and Addressing is according to His Will and Wish. He speaks if He wills, when He wills, and in the manner He wills with the Words to be heard by whom He wills. His Speech is an Attribute without end or termination. Allâh says: *{Say (O Muhammad (Peace be upon him) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid}*. (Al-Kahf, 109)

Allâh says: *{And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet* the Words of Allâh would *not be exhausted}*. (Luqman, 27)

Allâh, the Almighty says: *{And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower}*. (Al-An`âm, 115)

Q 85: Who are the Waqifah, and what is the ruling concerning them?

A--- The Waqifah are those who say concerning the Glorious Qur'ân: *"We say: it is neither the Word of Allâh, nor is it created."*

Imam Ahmad Ibn Hanbal (May Allâh, the Almighty grant him peace) said: *"Whosoever among them who is*

well-versed, he is a Jahmi.[1] *And whosoever among them is not well-versed is ignorant. He is to be offered the proof of his being mistaken. If he repents to Allâh and believes that the Glorious Qur'ân is the Word of Allâh and that it is not created, he is regarded as one of the Muslims, but, if he refuses to repent, he is deemed more malicious and worse than any of the Jahmis."*

Q 86: What is the ruling concerning the one who says: "My pronunciation of the Qur'ân is created?"

A--- It is not lawful to say such a statement either in the affirmative, or in the negative. This is due to the fact that, *"pronunciation"* is something between *"pronouncing,"* which is an act of man, and the "pronounced" which is the Qur'ân. So, if it is said "My pronunciation of the Qur'ân is created," this reflects the second sense and thus agrees with the viewpoint of the Jahmis. If it is said *"My pronunciation of the Qur'ân is not created," this implies the first sense, which is the action of man, and thus agrees with the viewpoint of the Ittihadyyiah. That is why our pious predecessors said: "Whosoever says, "My pronunciation of the Qur'ân is created, he is a Jahmi. Whosoever says it is not created, he is heretic."*

Q 87: What is the textual proof that a Muslim should believe in Allâh's Messengers?

A--- There are so many proofs contained in the Glorious Qur'ân and the Prophetic Sunnah, some of

[1] i.e. One of the followers of Jahm Ibn Safwan. (Translator)

which are: Allâh, the Almighty says: *{Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful}.* (An-Nisa', 150-152)

Allâh's Messenger (Peace be upon him) says: *"I believe in Allâh and His Messengers."* (Bukhari and Muslim)

Q 88: What is the meaning of having Faith in the Messengers of Allâh?"

A--- *"To have Faith in the Messengers of Allâh"* means to have firm belief that Allâh, the Almighty sent down to every Ummah (community or nation) a Messenger from among them, to invite them to worship Him Alone and to renounce all that is worshipped besides Him. It means to believe that they are truthful, trustworthy, pious, divinely guided, honorable, respected, guiding and guided, supported with clear evidence and amazing miraculous signs from their Lord. Also that they conveyed the whole Message they were sent with without making any change, alteration, distortion, increase or decrease: *{Then! Are the Messengers charged with anything but to convey clearly the Message?}.* (An-Nahl, 35)

It also means to believe that all of them were on a clear and truthful path. To believe in them means to believe that Almighty Allâh took Ibrahim (Abraham) and Muhammad (Peace be upon them) as intimate friends, spoke to Musa (Moses), raised Idris to a lofty place, and that `Isa (Jesus) was (no more than) a Messenger of Allâh and His Word, ("Be!" – and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh)[1] created by Him, and that He preferred some of them (the Messengers) to others; and others (from among them) He raised to degrees (of honor).

Q 89: Did the call of the Messengers correspond with one another regarding the orders and prohibitions, which they conveyed?

A--- Yes, their call corresponded to each other, and their call was one and the same from the first among them till the last. They all invited men to the principle

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[1]*Ruh-ullah*: According to the early religious scholars from among the companions of the Prophet (Peace be upon him) and their students and Mujtahidun, there is a rule to distinguish between the two nouns in the genitive construction: (a) When one of the two nouns is Allah, and the other is a person or a thing, e.g. Allah's House (*Bait-ullah*); Allah's Messenger (*Rasul-ullah*); Allah's slave (`Abdullah); Allah's spirit (*Ruh-ullah*), the rule for the above words is that the second noun, e.g. house, messenger, slave, spirit is created by Allah and is honorable in His Sight, and similarity, Allah's spirit may be understood as the spirit of Allah, in fact it is a soul created by Allah, i.e. `Isa (Jesus). And it was His Word: "Be!" - and he was. [i.e. `Isa (Jesus) was created like Adam]. But when one of the two is Allah and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah e.g. Allah's Knowledge (*`Ilm-ullah*); Allah's Life (*Hayat-ullah*); Allah's Statement (Kalam-ullah); Allah's Self (Dhat-ullah). (Translator)

and essence of worship that is Tawhid (Monotheism or the Oneness of Allâh, the Almighty, which means, "none has the right to be worshipped except Allâh the Almighty)."

Some religious rituals or duties, like Prayers and Fasting might have been ordained for some of them, but not for others. Moreover, something might be made illegal for some of them while it is legal for the others by way of test and trial from Allâh the Almighty: *{That He might try you, which of you is the best in deeds}*. (Hud, 7)

Q 90: What is the textual proof that they call for the same principle of the worship of Allâh?

A--- The proof of this is found in the Glorious Qur'ân and the Prophetic Sunnah and is of two types: (a) general and (b) detailed.

Concerning general proof: Almighty Allâh says: *{And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Taghut (all false deities i.e. do not worship Taghut besides Allâh)"}*. (An-Nahl, 36)

Allâh, the Almighty says: *{And We did not send any Messenger before you (O Muhammad (Peace be upon him)) but We revealed to him (saying): "La ilaha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)"}*. (Al-Anbiya', 25)

Allâh, the Almighty says: *{And ask (O Muhammad (Peace be upon him)) those of Our Messengers whom We sent before you: "Did We ever appoint alihah (gods) to*

be worshipped besides the Most Gracious (Allâh)?"}. (Az-Zukhruf, 45)

And the detailed proof: Almighty Allâh says: *{And indeed We sent Nuh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other Ilah (god) but Him (Islâmic Monotheism)}*. (Al-Mu'minun, 23)

Allâh, the Almighty says: *{And to Thamud (people, We sent) their brother Salih. He said: "O my people! Worship Allâh! You have no other Ilah (god) but Him"}*. (Al-A`raf, 73)

Allâh, the Almighty says: *{And to `Ad (people, We sent) their brother Hud. He said: "O my people! Worship Allâh! You have no other Ilah (god) but Him"}*. (Al-A`raf, 65& Hud, 50)

Allâh, the Almighty says: *{And to (the people of) Madyan (Midian), (We sent) their brother Shu`aib. He said: "O my people! Worship Allâh! You have no other Ilah (god) but Him"}*. (Al-A`raf, 85& Hud, 84)

Allâh, the Almighty says: *{And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, Except Him (i.e. Allâh Alone I worship none) Who did create me; and verily He will guide me"}*. (Az-Zukhruf, 26, 27)

Allâh, the Almighty says: *{Your ilah (god) is only Allâh (the One) La ilaha illa Huwa (none has the right to be Worshipped but He), He has full knowledge of all things}*. (Ta-Ha, 98)

Allâh, the Almighty says: *{But the Messiah [`Isa (Jesus)] said: "O Children of Israel! Worship Allâh, my*

Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode}. (Al-Ma'idah, 72)

Allâh, the Almighty says: *{Say (O Muhammad (Peace be upon him)): "I am only a warner and there is no Ilah (god) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible"}.* (Sâd, 65)

Q 91: What is the proof of the differences among their Shara'i` (pl. Sharî'ah) laws concerning what is lawful [Halal] and what is unlawful [Haram]?

A--- Almighty Allâh says in His Glorious Qur'ân, *{To each among you, We have prescribed "Shir`ah wa Minhaj" a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds}.* (Al-Ma'idah, 48)

Ibn `Abbas (May Allâh be pleased with them) said: *"Shir`ah wa Minhaj means 'a law and a clear way.'"* The same viewpoint was held by Mujahid, `Ikrimah, Al-Hasan Al-Basri, Qatadah, Ad-Dahhak, As-Sadyi, and Abu Is'haq As-Subai`i.

In Sahih Al-Bukhari, Prophet Muhammad (Peace be upon him) says: "The Prophets are paternal brothers; their mothers are different, but their religion is one."[1] He

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[1] Transmitted by Al-Bukhari (3442) and Muslim (2395) from Abu Hurairah with the following wording: *"Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The Prophets are paternal brothers; their mothers are different, but their religion is one."*

means the Monotheism or Tawhid (The Oneness of Allâh) with which Allâh, the Almighty sent all Messengers and Prophets, and that which He, Glory be His, revealed in all His Books. However, the laws are different concerning the ordainments and prohibitions, and the lawful and the unlawful, *{That He might try you, which of you is the best in deeds}.* (Hud, 7)

Q 92: Have all the Messengers been mentioned in the Glorious Qur'ân?

A--- Allâh, the Almighty told us something of their stories, which suffices us and which is enough for us to take admonition and lessons from. Then He, Almighty Allâh, says: *{And Messengers We have mentioned to you before, and Messengers We have not mentioned to you}.* (An-Nisa', 164)

Therefore, we must believe in all of them. We must believe in those, who were mentioned and those who were not.

Q 93: How many Messengers are mentioned in the Glorious Qur'ân?

A--- There are twenty-five messengers mentioned in the Qur'ân: Adam, Nuh (Noah), Idris (Enoch), Hud, Salih, Ibrahim (Abraham), Isma`il (Ishmael), Is'haq (Isaac), Ya`qub (Jacob), Yusuf (Joseph), Lut (Lot), Shu`aib, Yunus (Jonah), Musa (Moses), Harun (Aaron), Ilyas (Elias), Zakaryia (Zachariah), Ya,hya (John), Al-Yasa` (Elisha), Dhul-Kifl (Isaiah), Dawud (David), SulaImân (Solomon), Ayyub (Job), `Isa (Jesus), and Muhammad (Peace be upon them all). Besides, He

mentioned Al-Asbat [the offspring of the twelve sons of Ya`qub (Jacob)] in total.

Q 94: Who are the Messengers of Firm Will [Ulul-`Azm]?

A--- They are five. Allâh, the Almighty mentioned them in two places in His Glorious Qur'ân:

The first: in Surah Al-Ahzab that reads, *{And (remember) when We took from the Prophets their covenant, and from you (O Muhammad (Peace be upon him)) and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and `Isa (Jesus) son of Maryam (Mary). We took from them a strong covenant}.* (Al-Ahzab, 7)

The second: in Surah Ash-Shura that reads, *{He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad (Peace be upon him)), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and `Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun, is that (Islâmic Monotheism) to which you (O Muhammad (Peace be upon him)) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience}.* (Ash-Shura, 13)

Q 95: Who was the first Messenger?

A--- The first Messenger after the beginning of disagreements and differences regarding the true path of

Allâh, was Nuh (Noah) (Peace be upon him) as explained by Allâh, the Almighty in the Glorious Qur'ân, *{Verily, We have sent the revelation to you (O Muhammad (Peace be upon him)) as We sent the revelation to Nuh (Noah) and the Prophets after him}.* (An-Nisa', 163)

Allâh, the Almighty says: *{The people of Nuh (Noah) and the Confederates after them denied (their Messengers) before these}.* (Ghafir, 5)

Q 96: When did differences begin to take place?

A--- Ibn `Abbas (May Allâh be pleased with them) said: Between Nuh (Noah) and Adam were 10 centuries of true and pure Tawhid (Islâmic Monotheism) till they (the people) differed, thereupon Allâh sent His Messengers *{And Allâh sent Prophets with glad tidings and warnings}.* ***(Al-Baqarah, 2 1 3)***

Q 97: Who is the seal of the Prophets?

A--- The seal of the Prophets is Muhammad (Peace be upon him).

Q 98: What is the textual proof of this?

A--- Allâh, the Almighty says: *{Muhammad (Peace be upon him) is not the father of any of your men, but he is the Messenger of Allâh and the last of the Prophets. And Allâh is Ever All-Aware of everything}.* (Al-Ahzab, 40)

The Prophet (Peace be upon him) says: *"Surely after me, there would arise about thirty impostors, liars, and each one of them would claim that he is a messenger of Allâh. And, I am the last of the Prophets. There will be no Prophet after me."* (Sahih Muslim)

Allâh's Messenger *(Peace be upon him) addressing `Ali Ibn Abu Talib says: "You are in the same position with relation to me as Harun (Aaron) was in relation to Moses but with (this explicit difference) that there is no Prophet after me."* (Bukhari and Muslim)

He (Peace be upon him) says: *"And, I am the last (end) of the Prophets. There will be no Prophet after me."* (At-Tirmidhi and Abu Dawud)

Q 99: What was given by Allâh to Prophet Muhammad (Peace be upon him) and not to any of the other Prophets before him?

A--- Prophet Muhammad (Peace be upon him) had so many characteristics, foremost among which is that he is the last of the Prophets, as mentioned earlier.

He (Peace be upon him) is the master of mankind, the sons of Adam. This is explained in the Saying of Allâh, the Almighty, that reads, *{Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honor)}.* (Al-Baqarah, 253)

He (Peace be upon him) says: *"I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allâh)."* (Bukhari and Muslim)

He (Peace be upon him) was sent to the whole of people, mankind and jinn, as mentioned by Allâh, the Almighty, *{O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the Dominion of*

*the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad (Peace be upon him)), the Prophet who can neither read nor write (i.e. Muhammad (Peace be upon him)), who believes in Allâh and His Words [(this Qur'ân), the Taurat (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isa (Jesus) son of Maryam (Mary), (Peace be upon them both), and follow him so that you may be guided}.* **(Al-A`raf, 158)**

Allâh, the Almighty says: {And We have not sent you *(O Muhammad (Peace be upon him)) except as a giver of glad tidings and a warner to all mankind}.* (Saba', 28)

He, (Peace be upon him) says: *"I have been given superiority over the other Prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of my enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of Prophets ends with me."* (Bukhari and Muslim)

The Prophet (Peace be upon him) says: *"Five things have been conferred upon me which were not granted to anyone before me(and these are): Every Messenger was sent particularly to his own people, whereas I have been sent to all the red and the black, the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and a mosque for me, so whenever the*

time of prayer comes for any one of you he should pray wherever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession." (Bukhari and Muslim)

He (Peace be upon him) says: *"By Him in Whose Hand my life is, none of this Ummah (community), either Jewish, or Christian, who hear of me, then dies without believing in what I have been sent with, but he would be one of the dwellers of Hell-fire."* (Sahih Muslim)

Q 100: What are the Miracles of the Prophets?

A--- A miracle is an unusual thing, accompanied by a challenge, and it can not be defeated. It is of two types:

Material: this kind can be perceived by senses, such as sight and hearing. It is represented in the coming out of the She-camel from the rock, the turning of the stick into a snake, and the talking of material things, etc.

Immaterial: this kind can only be realized by one's insight, such as the miracle of the Glorious Qur'ân.

Our Prophet Muhammad (Peace be upon him) was granted both types of miracles. He (Peace be upon him) was granted miracles greater than those given to the previous Messengers and Prophets of Allâh, the Almighty. Foremost among the material miracles of Prophet Muhammad (Peace be upon him) were: The splitting of the moon, the crying of the trunk of the date-palm tree in the Prophet's Mosque, the flowing of water from between the fingers of Allâh's Messenger Muhammad (Peace be upon him), the speaking of the

wolf, and the food which glorified Allâh before the Prophet, and this glorification was heard by the companions of the Prophet (Peace be upon him). Still, there are many other miracles that were authentically transmitted after him (Peace be upon him) till they reached us unchanged. However, all these miracles ended with the time of the Prophet (Peace be upon him) as happened with all the other miracles of the Messengers of Allâh. Nothing remained save the everlasting miracle, i.e. the Glorious Qur'ân, whose wonders never end/ and, *{Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh)}*. (Fussilat, 42)

Q 101: What is the textual proof of the miraculous nature of the Glorious Qur'ân?

A--- The proof of this is the fact that the Glorious Qur'ân was revealed over a period of more than twenty years, challenging the most eloquent of all mankind. *{Let them then produce a recital like unto it (the Qur'ân) if they are truthful}*. (At-Tur, 34)

Allâh, the Almighty says: *{Say: Bring you then ten forged Surahs (chapters) like unto it}*. (Hud, 13)

Allâh, the Almighty says: *{Say: Bring then a Surah (chapter) like unto it}*. (Yunus, 38)

But, they could not do it, though they were keen on refuting and rejecting it with all their power and might. This was despite the fact that the Qur'ân's characters and words are Arabic, their mother tongue with which they used to communicate, and in which they used to

compete. But still they could not challenge or even imitate it. The Glorious Qur'ân declared their inability of challenging its miraculous nature in the verse that reads, *{Say: If mankind and the Jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another}*. (Al-Isra', 88)

Allâh's Messenger (Peace be upon him) says: *"Every Prophet was given miracles through which people believed, but what I have been given, is Divine Inspiration which Allâh has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."* (Bukhari and Muslim)

Countless numbers of scholars and scientists have written on various aspects of the miraculous nature of the Glorious Qur'ân. They tried hard to examine its wording, meanings, stories of the ancients, and knowledge news of the unseen, but all they could get is like what a small sparrow can get with its beak from a great ocean![1]

Q 102: What is the textual proof that a Muslim must believe in the Last Day?

A--- Allâh, the Almighty says: *{Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who*

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[1]It is a clear fact that more than 1400years have elapsed and not a single word of this Qur'an has been changed, although the disbelievers have tried their utmost to change it in any way, but they failed miserably in their efforts. As it is mentioned in this holy verse: "We will guard it." By Allah! He has guarded it. On the contrary, all the other holy Books [the Tawrat (Torah), the Injeel (Gospel)] have been corrupted by way of additions or alterations to the original text. (Translator)

are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). Those, their abode will be the Fire, because of what they used to earn}. (Yunus, 7, 8)

Allâh says: *{Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. And verily, the Recompense is sure to happen}.* (Adh-Dhariyat, 5, 6)

Allâh says: *{Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it}.* (Ghafir, 59)

Q 103:What is implied by one's belief in the Last Day?

A--- To have Faith in the Last Day means to have a sincere and constant belief that it will take place and is inevitable.This belief encompasses the following: to believe in the inevitable signs and portents of the Hour, in death and what follows it, in the trial of the grave, its blessings and torment, in the blowing of the Horn, in the coming out of all creatures from their graves, in the terrors of standing on that Day of judgment, in the details of the Gathering Place, in the flying over of the records (of deeds), in the setting of the Balance, in the Straight Path, in the Cistern, in the Great Intercession, in Paradise and its blessings, in the reward of looking at the Face of Allâh, the Almighty, and to believe in the Hell-Fire and its severe torture and torment.

Q 104: Does anyone know when the Last Hour will be?

A--- The time set for the Last Hour is one of the unseen affairs that no one save Allâh, the Almighty knows. He says: *{Verily Allâh, with Him (Alone) is the*

knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily Allâh is All-Knower, All-Aware (of things)}. (Luqman, 34)

Allâh, the Almighty says: *{They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."}*[1] (Al-A`raf, 187)

Allâh, the Almighty says: *{They ask you (O Muhammad (Peace be upon him)) about the Hour - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof?}*. (An-Nazi`at, 42-44)

Prophet Muhammad (Peace be upon him) said to Jibrîl when asked about the Hour: *"Then he (Jibrîl) further asked, "When will the Hour be established?" Allâh's Messenger replied, "The answerer has no better*

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[1]Narrated Ibn `Umar (May Allah be pleased with them): The Prophet (Peace be upon him) said: "The keys of the unseen are five and none knows them but Allah: (1) None but Allâh knows what is in the womb, (2) None but Allâh knows what will happen tomorrow (3) None but Allâh knows when it will rain, (4) None but Allâh knows where he will die, (5) and none but Allâh knows when the Hour will be established.." (*Sahih* Al-Bukhari, Vol. 9, Hadith No. 479) (Translator)

knowledge than the questioner. But I will inform you about its portents. (a) When a slave (lady) gives birth to her master. (b) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things, which nobody knows except Allâh." (Bukhari and Muslim)

Q 105: Cite some examples from the Glorious Qur'ân pertaining to the portents of the Last Hour.

A--- Allâh, the Almighty says: *{Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed it not before, nor earned good (by performing the deeds of righteousness) through his Faith. Say: "Wait you! We (too) are waiting}.* (Al-An`am, 158)

Allâh, the Almighty says: *{And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat (verses of the Qur'ân and Prophet Muhammad (Peace be upon him))}.* (An-Naml, 82)

Allâh, the Almighty says: *{Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers*

fixedly staring in horror, (They will say): "Woe to us! We were indeed heedless of this - nay, but we were Zalimun (polytheists and wrong-doers)"}. (Al-Anbiya', 96, 97)

Allâh, the Almighty says: *{Then wait you for the Day when the sky will bring forth a visible smoke}.* (Ad-Dukhan, 10)

Allâh, the Almighty says: *{O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh}.* (Al-Hajj, 1, 2)

Q 106: Cite some examples from the Prophetic Sunnah pertaining to the portents of the Last Hour.

A--- The Prophetic Sunnah contains a great deal of the portents of the Last Hour. Some of them are as follows: the rising of the sun from the west, the beast, Dajjal, the descent of Jesus, the son of Mary, the Gog and Magog, the smoke, the wind that would take the souls of all the believers, the fire that would appear from the Yemen, and would drive people to the place of their assembly, and land-slides.[1]

Q 107: What is the textual proof from the Qur'ân and the Sunnah of the believer in death?

A--- Allâh, the Almighty says: *{Say: The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord}.* (As-Sajdah, 11)

Allâh, the Almighty says: *{Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full}.* (Al `Imran, 185)

Allâh, the Almighty says: *{Verily you (O Muhammad (Peace be upon him)) will die, and verily they (too) will die}.* (Az-Zumar, 30)

Allâh, the Almighty says: *{And We granted not to any human being immortality before you (O Muhammad (Peace be upon him)): then if you die, would they live forever?}* (Al-Anbiya', 34)

Allâh, the Almighty says: *{Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever}.* (Ar-Rahman, 26, 27)

Allâh, the Almighty says: *{Everything will perish save His Face}.* (Al-Qasas, 88)

Allâh, the Almighty says: *{And put your trust (O Muhammad (Peace be upon him)) in the Ever Living One Who dies not}.* (Al-Furqan, 58)

There are countless Hadiths concerning death. No doubt, death is witnessed by human beings every day, even every hour, so that no rational man can deny, doubt or hesitate over its occurrence. However only believing men and women act in accordance with the belief in death and what comes afterwards. As Muslims, we believe in the fact that if anyone dies or is killed in any way, that this was his destiny, and the time appointed for him by Allâh, the Almighty, Who says: *{Each runs its course for a term appointed}.* (Ar-Ra`d, 2, Fatir, 13& Az-Zumar, 5)

Allâh, the Almighty says: *{And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)}.* (Al-A`raf, 34)

Q 108: What is the textual proof from the Glorious Qur'ân that the trial of the grave and its blessing or torment is a reality?

A---Allâh, the Almighty says: *{No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected}.* (Al-Mu'minun, 100)

Allâh, the Almighty says: *{So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir`aun's (Pharaoh) people. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`aun's (Pharaoh) people to enter the severest torment!"}.* (Ghafir, 45, 46)

Allâh, the Almighty says: *{Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter.[1]}.* (Ibrahim, 27)

Allâh, the Almighty says: *{And if you could but see when the Zalimun (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! This day*

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[1] i.e. immediately after their death (in their graves) when they are going to be asked by the angels, Munkar and Nakir. (Translator)

you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth}. (Al-An`am, 93)

Allâh, the Almighty says: *{We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment}*. (At-Tawbah, 101)

Q 109: What is the textual proof of the trial of the grave from the Prophetic Sunnah?

A--- There are numerous Hadiths, foremost among which are the following:

Narrated Anas (May Allâh be pleased with him): The Prophet (Peace be upon him) says: *"When a human being is laid in his grave and his companions leave (the burying place) and he even hears their foot steps, two angels come to him and make him sit and then they ask him: What did you use to say about this man, Muhammad? He will say: I testify that he is Allâh's slave and His Messenger. Then it will be said to him, 'Look at your place in the Hell-Fire. Allâh has given you a place in Paradise instead of it.'" The Prophet added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'ân).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and Jinns."* (Bukhari and Muslim).

Narrated Ibn `Abbas (May Allâh be pleased with him): The Prophet (Peace be upon him) once passed by two graves, and those two persons (in the graves) were being tortured. He said: *"They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said: "O Allâh's Messenger! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaves) become dry."* (Bukhari and Muslim)

Narrated Abu Ayyub (May Allâh be pleased with him): Once the Prophet (Peace be upon him) went out after sunset and heard a dreadful noise, and said: *"Those are Jews who are being tormented in their graves."* (Bukhari and Muslim)

Narrated `Abdullah Ibn `Umar (May Allâh be pleased with them): Allâh's Messenger (Peace be upon him) said: *"When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place therein. Then it is said to him, 'This is your place till Allâh resurrects you on the Day of Resurrection.'"* (Bukhari and Muslim)

Narrated `Amrah bint `Abdur-Rahman: A Jewish woman came to ask `Ai'shah (the wife of the Prophet) about something. She said to her, *"May Allâh give you refuge from the punishment of the grave." So `Ai'shah asked Allâh's Messenger "Would the people be punished*

in their graves?" Allâh's Messenger after seeking refuge with Allâh from the punishment of the grave thus replied in the affirmative). Then one day, Allâh's Messenger rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing, which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second Rak`ah) for a long while but the standing was shorter than that of the first Rak`ah. Then he performed a prolonged bowing, which was shorter than the first one. Then he raised his head and prostrated. first. Then he performed a prolonged bowing but shorter than the Then he stood up for a long time but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allâh wished. And then he ordered the people to seek refuge with Allâh from the punishment of the grave." (Bukhari and Muslim)

Q 110: What is the textual proof that the resurrection from the graves is a reality?

A--- Allâh, the Almighty says: *{O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh some - formed and some unformed (as in the case of miscarriage) - that We may make (it) clear to you (i.e. to*

show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to miserable old age, so that he knows nothing after having known much. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). That is because Allâh: He is the Truth, and it is He, Who gives life to the dead, and it is He, Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves}. (Al-Hajj, 5-7)

Allâh, the Almighty says: *{And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easy for Him}.* (Ar-Rum, 27)

Allâh, the Almighty says: *{As We began the first creation, We shall repeat it. (It is) a promise binding upon us. Truly, We shall do it}.* (Al-Anbiya', 104)

Allâh, the Almighty says: *{And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?" Does not man remember that We created him before, while he was nothing}.* (Maryam, 66, 67)

Allâh, the Almighty says: *{Does not man see that We have created him from Nutfah (mixed male and female sexual discharge - semen drops). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says:*

"Who will give life to these bones after they are rotten and have become dust?" Say: (O Muhammad (Peace be upon him)) "He will give life to them, Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His Command, when He intends a thing, is only that He says to it, 'Be!" - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned}. (Ya-Sin, 78-83)

Allâh, the Almighty says: *{Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. And on the Day when those, who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!" Therefore be patient (O Muhammad (Peace be upon him)) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people, who are Al-Fasiqun (the rebellious*

against Allâh's Command, the disobedient to Allâh)?}. (Al-Ahqaf, 33)

Allâh, the Almighty says: *{And among His Signs (in this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things}.* (Fussilat, 39)

Narrated Ibn `Abbas (May Allâh be pleased with him): While a man was riding (his Mount) in `Arafat, he fell down from it (his Mount) and broke his neck (and died). The Prophet (Peace be upon him) said: *"Wash him with water and Sidr and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)."* (Sahih Bukhari)

Narrated Khabbab (May Allâh be pleased with him): I was a blacksmith and did some work for Al-`As Ibn Wa'il. When he owed me some money for my work, I went to him to ask for that amount. He said: *"I will not pay you unless you disbelieve in Muhammad."* I said: *"By Allâh! I will never do that till you die and be resurrected."* He said: *"Will I be dead and then resurrected after my death?"* I said: *"Yes." He said: "There I will have property and offspring and then I will pay you your due."* Then Allâh revealed, *{Have you seen him who disbelieved in Our signs, and yet says: I will be given property and offspring?}* (Maryam,77) (Sahih Bukhari)

Q 111: What is the ruling concerning the person who belies the resurrection?

A--- The one who belies resurrection is regarded as a disbeliever, who disbelieves in Allâh, the Almighty, His Books and Messengers. Allâh, the Almighty says: *{And those who disbelieve say: "When we have become dust - we and our fathers, shall we really be brought forth (again)?"}.* (An-Naml, 67)

Allâh, the Almighty says: *{And if you (O Muhammad (Peace be upon him)) wonder (at these polytheists, who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship, who can neither harm nor benefit them), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those, who disbelieved in their Lord! They are those, who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein}.* (Ar-Ra`d, 5)

Allâh, the Almighty says: *{The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad (Peace be upon him)): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh}.* (At-Taghabun, 7)

Allâh's Messenger (Peace be upon him) says: *"Allâh the Most Superior said: "The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; and his disbelief in Me is*

his statement that I shall not recreate him as I created (him) before." (Bukhari and Muslim).

Q 112: What is the textual proof that there will be the blowing in the Horn? How many will there be?

A--- Allâh, the Almighty says: *{And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except he whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)}.* (Az-Zumar, 68)

Here two blowings are mentioned, the first for the destruction of all in the heavens and all who are on the earth, and the second for the Resurrection.

In another verse Allâh says: *{And (remember) the Day on which the Trumpet will be blown – and all, who are in the heavens and all who are on the earth, will be terrified except he whom Allâh wills to (exempt)}.* (An-Naml, 87) This verse implies that there will be a so-called blowing of Terror.

However, whosoever interpreted the terror in this verse by 'swooning,' then it actually refers to the first blowing that is mentioned in Surah Az-Zumar. This interpretation is supported by the Hadith transmitted by Imam Muslim that reads: Allâh's Messenger (Peace be upon him) said in the Hadith narrated by Ibn `Amr (May Allâh be pleased with them): *"... Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be a person who would be busy in setting right the water tank meant for*

providing the camels with water. He would swoon and the other people would also swoon, then Allâh would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about which it has been said: {On the day when the shank would be uncovered}. (Al Qalam, 42)." (Muslim)

Whosoever interpreted the 'terror' by other than swooning, for him it is a third blowing prior to the aforementioned two. This viewpoint is supported by the lengthy Hadith of the Horn, in which there are three blowings: the blowing of Terror, the blowing of Swooning, and the blowing of the Resurrection before the Lord of the Worlds.

Q 113: What is the manner of Gathering stated in the Glorious Qur'ân?

A--- There are numerous verses that discuss this, some of them are as follows: Allâh, the Almighty says: *{And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time}.* (Al-An`am, 94)

Allâh, the Almighty says: *{And we shall gather them all together so as to leave not one of them behind}.* (Al-Kahf, 47)

Allâh, the Almighty says: *{The Day We shall gather the Muttaqun (the pious and righteous persons) unto the Most Gracious (Allâh), like a delegation (presented before a king for honor). And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water)}.* (Maryam, 85, 86)

Allâh, the Almighty says: *{And you (all) will be in three groups. So those on the Right Hand (i.e. those who will be given their Records in their right hands) - how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e. those who will be given their Record in their left hands) - how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be foremost (in Paradise)}.* (Al-Waqi`ah, 7-10)

Allâh, the Almighty says: *{On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or the left of that voice) will they show him (Allâh's caller). And all voices will be humbled before the Most Gracious (Allâh), and nothing shall you hear but the low sound of their footsteps}.* (Ta-Ha, 108)

Allâh, the Almighty says: *{And he whom Allâh guides, he is led aright; but he whom He sends astray,*

for such you will find no Auliya' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf: their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire}. (Al-Isra', 97)

Q 114: What is the manner of Gathering stated in the Prophetic Sunnah?

A--- Abu Hurairah *(May Allâh be pleased with him) reported Allâh's Messenger (Peace be upon him) as saying: "The people will be assembled in three categories. Those desirous (of Paradise), fearing (Hell), coming two upon the camel, three upon the camel, four upon the camel, ten upon the camel and the rest will be assembled, Hell-Fire being with them when they are at midday, where they would spend the night and where they would spend the morning and where they would spend the evening."* (Bukhari and Muslim)

Narrated Anas Ibn *Malik (May Allâh be pleased with him): A man said: "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He (Peace be upon him) said: "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatadah, a sub-narrator, said: "Yes, by the Power of Our Lord!")* (Bukhari and Muslim)

The Prophet (Peace be upon him) says: *"You will be gathered (on the Day of Judgment), bare-footed, naked and uncircumcised." He then recited, {As We began the*

first creation, We, shall repeat it. A Promise We have undertaken. Truly we shall do it}. (Al-Anbiyâ', 1 0 4) He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my followers (i.e. Muslims) will be taken towards the left side (i.e. to the (Hell Fire), and I will say: 'My followers! My followers!' It will be said: 'They renegraded from Islâm after you left them.' Then I will say as the Pious slave of Allâh (i.e. Jesus) said: {And I was a witness Over them while I dwelt amongst them. When You took me up, You were the Watcher over them, And You are a witness to all things. If You punish them, they are Your slaves And if You forgive them, verily you, only You are the All-Mighty, the All-Wise}." (Al-Mai'dah, 120,121) (Bukhari and Muslim)

`A'ishah (May Allâh be pleased with her) reported that she heard Allâh's Messenger (Peace be upon him) as saying: *The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allâh's Messenger, will the male and the female be together on that Day and would they be looking at one another? Upon this Allâh's Messenger (Peace be upon him) said: `A'ishah! The matter would be too serious for them to look at one another."* (Sahih Muslim)

Q 115: Cite some descriptions of how people will stand on the Day of Judgment, from the Glorious Qur'ân.

A--- Allâh, the Almighty says: *{Consider not that Allâh is unaware of that which the Zalimun (polytheists, wrong-doers) do, but He gives them respite up to a Day*

when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear)}. (Ibrahim, 42, 43)

Allâh, the Almighty says: *{The Day that Ar-Ruh [Jibril (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right}.* (An-Naba', 38)

Allâh, the Almighty says: *{And warn them (O Muhammad (Peace be upon him)) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers), who could be given heed to}.* (Ghafir, 18)

Allâh, the Almighty says: *{The angels and the Ruh [Jibril (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years}.* (Al-Ma`arij, 4)

Allâh, the Almighty says: *{We shall attend to you, O you two classes of (jinn and men)!}.* (Ar-Rahman, 31)

Q 116: Cite some descriptions of how people will stand on the Day of Judgment from the Prophetic Sunnah.

A--- There are many Hadiths concerning this, foremost among which are:

On the authority of Ibn `Umar (May Allâh be pleased with them) that Prophet Muhammad (Peace be upon him) recited, *{The Day when (all) mankind will stand before the Lord of the `Alamin (mankind, jinn and all that exists)}*. (Al-Mutaffifin, 6) He said: *"One of them stands in the midst of his sweat (and it covers him) to half of his ears."* (Bukhari and Muslim)

Abu Hurairah (May Allâh be pleased with him) narrated that the Prophet (Peace be upon him) says: *"On the Day of Judgment, mankind will sweat and their sweat goes deep into the earth for seventy cubits and it covers them till it reaches their ears."* (Bukhari and Muslim)

Q 117: Cite some descriptions of the Display and Reckoning on the Day of Judgment from the Glorious Qur'ân.

A--- Almighty Allâh says: *{That Day shall you be brought to Judgement, not a secret of yours will be hidden}*. (Al-Haqqah, 18)

Allâh, the Almighty says: *{And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with us)"}*. (Al-Kahf, 48)

Allâh, the Almighty says: *{And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (gathered and driven to the place of reckoning). Till, when they come, (before their Lord at*

the place of reckoning), He will say: "Did you deny My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) Whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?" And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves)}. (An-Naml, 83-85)

Allâh, the Almighty says: *{That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it}*. (Az-Zalzalah, 6-8)

Allâh, the Almighty says: *{So, by your Lord, (O Muhammad (Peace be upon him) We shall certainly call all of them to account, for all that they used to do}*. (Al-Hijr, 92, 93)

Allâh, the Almighty says: *{But stop them, verily they are to be questioned}*. (As-Saffat, 24)

Q 118: Cite some descriptions of the Display and Reckoning on the Day of Judgment from the Prophetic Sunnah.

A--- There are many Hadiths concerning this, foremost among which are:

Whenever `A'ishah (the wife of the Prophet (Peace be upon him)) heard anything which she did not understand, she used to ask again till she understood it completely.

`A'ishah said: "Once the Prophet said: *"Whoever will be called to judgment (about his deeds on the Day of Resurrection) will surely be punished." I said: "Doesn't Allâh say: {He surely will receive an easy reckoning}." (Al-Inshiqaq, 8) The Prophet (Peace be upon him) replied, "This means only the presentation and display of one's account but whoever will be argued with about his deeds, will certainly be punished."* (Bukhari and Muslim)

Narrated Anas (May Allâh be pleased with him): The Prophet (Peace be upon him) says: *"Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides Me.'"* (Bukhari and Muslim)

Narrated `Adi Ibn Hatim (May Allâh be pleased with him): Allâh's Messenger (Peace be upon him) says: *"There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allâh. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)." Al-A`mash said: 'Amr Ibn Murrah said: Khaithamah narrated the same and added, '... even with a good word.'"* (Bukhari and Muslim)

Narrated Safwan Ibn Muhriz (May Allâh be pleased with him): A man asked Ibn `Umar, *"What have you heard from Allâh's Messenger regarding An-Najwa?"* He said: *"Everyone of you will come close to His Lord, Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allâh will say, 'Did you do so-and-so?' He will reply, 'Yes.' So Allâh will question him and make him confess, and then Allâh will say, 'I screened your sins in the world and forgive them for you today.'"* (Bukhari and Muslim)

Q 119: Cite some descriptions of the Spreading of the Records of Deeds from the Glorious Qur'ân.

A--- Allâh, the Almighty says: *{And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book, which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day"}.* (Al-Isra', 13, 14)

Allâh, the Almighty says: *{And when the (written) pages [of deeds (good and bad) of every person] are laid open}.* (At-Takwir, 10)

Allâh, the Almighty says: *{And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you all see the Mujrimun (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And*

they will find all that they did, placed before them, and your Lord treats no one with injustice}. (Al-Kahf, 49)

Allâh, the Almighty says: *{Then as for him who will be given his Record in his right hand will say: "Here! Read my Record! Surely, I did believe that I shall meet my Account! So he shall be in a life, well-pleasing. In a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say: I wish that I had not been given my Record! And that I had never known how my Account is! Would that it had been my end (death)! My wealth has not availed me; my power has gone from me! (It will be said): Seize him and fetter him; then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits! Verily, he used not to believe in Allâh, the Most Great, and urged not the feeding of Al-Miskin (the poor). So no friend has he here this Day, nor any food except filth from the washing of wounds. None will eat it except the Khati'un (sinners, disbelievers, polytheists)}.* (Al-Haq'qah, 19-37)

Allâh, the Almighty says: *{Then as for him who will be given his Record in his right hand}.* (Al-Inshiqaq, 7)

Allâh, the Almighty says: *{But whosoever is given his Record behind his back}.* (Al-Inshiqaq, 10)

This indicates that whosoever is given his Record in his right hand, he takes it from his front, and whosoever is given it in his left hand, he takes it from behind his back. May Allâh grant us refuge from this.

Q 120: Cite some descriptions of the Spreading of the Records of Deeds from the Prophetic Sunnah.

A--- There are countless Hadiths regarding this, foremost among which are the following:

Narrated Safwan Ibn Muhriz (May Allâh be pleased with him): *A man asked Ibn `Umar, "What have you heard from Allâh's Messenger regarding An-Najwa?" He said: "Everyone of you will come close to His Lord, Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allâh will say, 'Did you do so-and-so?' He will reply, 'Yes.' So Allâh will question him and make him confess, and then Allâh will say, 'I screened your sins in the world and forgive them for you today.'"* (Sahih Bukhari)

`A'ishah (May Allâh be pleased with her) narrated: *"I said: O Allâh's Messenger! 'Will the lover remember his beloved on the Day of Judgment?' He (Peace be upon him) said: 'O `A'ishah! Not in three situations: At the Balance where it tilts or not; upon the flying of the Records of deeds, when receiving his record either in his right, or his left hand; and when the flames of Fire get out."* (A Weak Hadith) quoted from a lengthy Hadith, transmitted by Imams Ahmad and Abu Dawud. There are so many other Hadiths regarding the same issue as well.

Q 121: What is the Qur'ânic textual proof that the Balance is a reality?

A--- Allâh, the Almighty says: *{And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the*

weight of a mustard seed, We will bring it. And Sufficient are We to take account}. (Al-Anbiyâ', 47)

Allâh, the Almighty says: *{And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)}.* (Al-A`raf, 8, 9)

Allâh, the Almighty says: *{So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them}.* (Al-Kahf, 105)

Q 122: What is the Textual proof from the Prophetic Sunnah that the Balance is a reality?

A--- There are many Hadiths regarding this issue. Foremost among these is the Hadith of the two-testimonies (Shahadah) and that it overweighs ninety-nine records of sins, each one is as long as the sight may reach.

Another saying of Allâh's Messenger (Peace be upon him) pertaining to Ibn Mas`ud (May Allâh be pleased with him) as saying: "*Do you wonder at the thinness of his legs! By Him in Whose Hand my life is! On the Balance, they are more heavy than Uhud (Mount).*" (Imam Ahmad)

He (Peace be upon him) says: *"On the Day of Judgment, a fat man will be brought, and he will not weigh what*

equals a wing of a mosquito in the Sight of Allâh." He (Peace be upon him) says: "Read, {And on the Day of Resurrection, We shall assign no weight for them}. (Al-Kahf, 1 0 5)" (Bukhari and Muslim)

Q 123: What is the textual proof from the Glorious Qur'ân of the existence of the Straight Path?

A--- Allâh, the Almighty says: *{There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. Then We shall save those, who used to fear Allâh and were dutiful to Him, and We shall leave the Zalimun (polytheists and wrong-doers) therein (humbled) to their knees (in Hell)}.* (Maryam, 71, 72)

Allâh, the Almighty says: *{On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands}.* (Al-Hadid, 12)

Q 124: What is the textual proof from the Prophetic Sunnah of the existence of the Straight Path?

A--- There are many Hadiths regarding this. Foremost among these are:

Allâh's Messenger (Peace be upon him) said in a lengthy Hadith, *"Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it and none will speak on that Day except the Messengers. And the invocation of the Messengers on that Day will be, 'O Allâh, save! Save!' In Hell (or over the Bridge) there will be hooks like the thorns of As-*

Sa`dan (thorny plant). Have you seen As-Sa`dan?" They replied, "Yes, O Allâh's Messenger!" He said: "So those hooks look like the thorns of As-Sa`dan, but none knows how big they are, except Allâh. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allâh has finished His Judgments among the people, He will take whomsoever He wills out of Hell, through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allâh from among those whom Allâh wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allâh. The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allâh has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent." (Bukhari and Muslim)

Abu Sa`id Al-Khudri (May Allâh be pleased with him) said: *"I have come to know that the Bridge (the Straight Path) is thinner than a hair and sharper than a sword."*

Q 125: Mention some Qur'ânic proofs that being justly judged (Just Requital) is a part of the proceedings of the Day of Judgment?

A--- Allâh, the Almighty says: *{Surely! Allâh wrongs not even by the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward}.* (An-Nisa', 40)

Allâh, the Almighty says: *{This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly Allâh is Swift in reckoning. And warn them (O Muhammad (Peace be upon him)) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers), who could be given heed to. Allâh knows the fraud of the eyes, and all that the breasts conceal. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer}.* (Ghafir, 17-20)

Allâh, the Almighty says: *{And it will be judged between them with truth, and they will not be wronged}.* (Az-Zumar, 69)

Q 126: What is the textual proof that being judged justly (Just Requital) is a part of the Day of Judgment according to the Prophetic Sunnah?

A--- There are so many Hadiths regarding this. Foremost among which are:

Narrated `Abdullah (May Allâh be pleased with him): The Prophet (Peace be upon him) says: *"The first cases to*

be decided among the people (on the Day of Resurrection) will be those of blood-shed." (Bukhari and Muslim)

Narrated Abu Sa`id Al-Khudri (May Allâh be pleased with him): Allâh's Messenger (Peace be upon him) says: *"When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise, where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."* (Sahih Bukhari)

Q 127: What is the textual proof from the Glorious Qur'ân that the Cistern (Kauthar) exists?

A--- Allâh, the Almighty says to His Prophet Muhammad (Peace be upon him): *{Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river in Paradise)}.* (Al-Kauthar, 1)

Q 128: What is the textual proof from the Prophetic Sunnah that the Cistern (Kauthar) exists?

A--- There so many Hadiths concerning this, foremost among which are:

Narrated `Uqbah Ibn `Amir (May Allâh be pleased with him): *One day the Prophet (Peace be upon him) went out and offered the funeral prayers of the martyrs of Uhud and then went up to the pulpit and said: "I will pave the way for you as your predecessor and will be a*

witness on you. By Allâh! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allâh! I am not afraid that you will worship others along with Allâh after my death, but I am afraid that you will fight with one another for worldly things." (Sahih Bukhari)

Abu Hurairah (May Allâh be pleased with him) reported: *Verily Allâh's Messenger (Peace be upon him) said: My Cistern has its dimensions wider than the distance between Aila (Jerusalem) and Aden, and its water is whiter than snow and sweeter than honey diluted with milk, and its cups are more numerous than the number of the stars. Verily I shall prevent the (faithless) people therefrom, just as a man prevents the camels of the people from his fountain. They said: O Messenger of Allâh, will you recognize us on that day? He said: Yes, you will have distinctive marks, which nobody among the people (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution."* (Sahih Bukhari)

Narrated Anas (May Allâh be pleased with him): *When the Prophet (Peace be upon him) was made to ascend to the heavens, he (Peace be upon him) said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibril (Gabriel), 'What is this (river)?' He replied, "This is the Kauthar."* (Sahih Bukhari)

Q 129: What is the textual proof that a Muslim must believe in the existence of both Paradise and Hell-fire?

A--- Allâh, the Almighty says: *{Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)}.* (Al-Baqarah, 24, 25)

Narrated Ibn `Abbas (May Allâh be pleased with him): *The Prophet (Peace be upon him) used to invoke Allâh at night, saying, "O Allâh! All Praise is for You: You are the Lord of the Heavens and the Earth. All Praise is for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allâh! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidence) I stand against my opponents, and to You I leave the judgment (for those who refuse my message). O Allâh! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)."* (Sahih Bukhari)

Narrated `Ubadah (May Allâh be pleased with him): The Prophet (Peace be upon him) said: *"If anyone testifies that none has the right to be worshipped but Allâh Alone, Who has no partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allâh's Slave and His Messenger and His Word, which He bestowed on Mary and a Spirit created by Him, and that Paradise is*

true, and Hell is true, Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the sub-narrator said: "`Ubadah added, 'Such a person can enter Paradise through any of its eight gates he likes.'") (Bukhari and Muslim).

Q 130: What is the meaning of Faith in Paradise and Hell-Fire?

A--- This means to have absolute and firm belief in their existence and in the fact that they exist at present, and that they are everlasting by the Will of Allâh, the Almighty Who wishes so. This also means to believe in the blessings and joys of Paradise and in the torment and terrors of the Hell-Fire.

Q 131: What is the textual proof that they exist now?

A--- Allâh, the Almighty informed us that they are existing and that they are already prepared. Concerning Paradise,He says: *{Prepared for Al-Muttaqun (the pious)}*. (Al `Imran, 133) And, concerning Hell-Fire, He says: *{Prepared for the disbelievers}*. (Al `Imran, 131)

In addition, He, Glory is His, informed us that He made Adam and Eve reside in Paradise before they ate from the forbidden tree. Moreover, He informed us that the disbelievers are exposed to the Hell-Fire every morning and evening.

Allâh's Messenger (Peace be upon him) says: *"I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for their*

accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those, who entered it were women." (Bukhari and Muslim)

Ibn `Umar (May Allâh be pleased with them) reported Allâh's Messenger (Peace be upon him) as saying: *"When any one of you dies, he is shown his seat (in the Hereafter) morning and evening. If he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise. And, if he is one from amongst the denizens of Hell (he is shown the seat) from amongst the denizens of Hell, and it would be said to him: That is your seat until Allâh raises you on the Day of Resurrection (and sends you to your proper seat)."* (Bukhari and Muslim)

Narrated Abu Hurairah (May Allâh be pleased with him): The Prophet (Peace be upon him) says: *"In very hot weather, delay the Zuhr Noon Prayer till it becomes (a bit) cooler because the severity of heat is from the raging of Hell-fire. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allâh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."* (Bukhari and Muslim)

`A'ishah (May Allâh be pleased with her) reported Allâh's Messenger (Peace be upon him) as saying: *"Fever is from the vehement raging of the Hell-fire, so cool it with water."* (Bukhari and Muslim)

Allâh's Messenger (Peace be upon him) says: *"When Allâh created Paradise and Hell-fire, He sent Gabriel to Paradise saying: Go and have a look at it."* (Imam Ahmad, Abu Dawud and At-Tirmidhi)

Narrated `Abdullah Ibn `Abbas (May Allâh be pleased with them): The sun eclipsed and Allâh's Messenger (Peace be upon him) offered the eclipse prayer and said: *"I have been shown the Hell-fire (now) and I never saw a worse and more horrible sight than the sight I have seen today."* (Bukhari and Muslim)

In addition, Paradise and Hell-fire were shown to the Prophet (Peace be upon him) on the Night of Isra' (Night Journey).

Q 132: What is the textual proof that they exist eternally (by the Leave of Allâh)?

A--- Allâh, the Almighty says concerning Paradise, *{To dwell therein forever. That is the supreme success}.* (At-Tawbah, 100& At-Taghabun, 9)

Allâh, the Almighty says: *{Nor shall they (ever) be asked to leave it}.* (Al-Hijr, 48)

Allâh, the Almighty says: *{A gift without an end}.* (Hud, 108)

Allâh, the Almighty says: *{Whose supply is not cut off (by change of season), nor are they out of reach}.* (Al-Waqi`ah, 33)

Allâh, the Almighty says: *{Verily, this is Our Provision which will never finish}.* (Sâd, 54)

Allâh, the Almighty says: *{Verily, the Muttaqun (the pious), will be in a place of Security (Paradise). Among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And We shall marry them to Hur*[1] *(fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire}.* (Ad-Dukhan, 51-56)

Concerning Hell-fire, Allâh, the Almighty says: *{Except the way of Hell, to dwell therein forever}.* (An-Nisa', 169)

Allâh, the Almighty says: *{Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell), wherein they will abide forever, and they will find neither a Wali (a protector) nor a helper}.* (Al-Ahzab, 64, 65)

Allâh, the Almighty says: *{And whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever}.* (Al-Jinn, 23)

Allâh, the Almighty says: *{And they will never get out of the Fire}.* (Al-Baqarah, 167)

Allâh, the Almighty says: *{(The torment) will not be lightened for them, and they will be plunged into*

[1] *Hur*: Very fair females created by Allâh, not from the offspring of Adam (Peace be upon him), having intensely black irises and the whites of their eyes will be intensely white. [For details see the book *Hadi Al-Arwah* by Ibn Al-Qaiyim, Chapter 64, Page 147]. (Translator)

destruction with deep regrets, sorrows and in despair therein}. (Az-Zukhruf, 75)

Allâh, the Almighty says: *{Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them}*. (Fatir, 36)

Allâh, the Almighty says: *{Verily whoever comes to his Lord as a Mujrim (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live}*. (Ta-Ha, 74)

Abû Sa`id Al-Khudri (May Allâh be pleased with him) reported Allâh's Messenger (Peace be upon him) as saying: *Death would be brought on the Day of Resurrection in the form of a white-colored ram. Abu Kuraib made this addition: Then it would be made to stand between Paradise and Hell. So far as the rest of the Hadith is concerned, there is perfect agreement (between the two narrators), and it would be said to the inmates of Paradise: Do you recognize this? They would raise up their necks and look towards it and say: Yes, it is death. Then it would be said to the inmates of Hell-Fire. Do you recognize this? And they would raise up their necks and look and say: Yes, it is death. Then the command would be given to slaughter that ram and then it would be said: O inmates of Paradise, there is an everlasting life for you and no death. And then (addressing) the inmates of the Hell-fire, it would be said: O inmates of the Hell-fire, there is everlasting life for you and no death. Allâh's Messenger (Peace be upon him) then recited this verse pointing with his hand to this*

(material) world: {Warn them, of this Day of dismay, and when their affairs would be decided and they would be unmindful and they believe not}." (Maryam, 39) (Bukhari and Muslim)

Q 133: What is the textual proof that the believers will see their Lord in the Hereafter?

A--- Allâh, the Almighty says: *{Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allâh)}.* (Al-Qiyamah, 22, 23)

Allâh, the Almighty says: *{For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh, the Almighty)}.* (Yunus, 26)

Allâh, the Almighty says about the disbelievers, *{Nay! Surely they (evil-doers) will be veiled from seeing their Lord on that Day}.* (Al-Mutaffifin, 15)

Thus, He veiled the evil-doers from glancing at His Countenance but will not veil Himself from His pious servants.

Narrated Q'ais: Jarir (May Allâh be pleased with him) said: *"We were with the Prophet (Peace be upon him) and he looked at the moon (full moon) and said: 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sun-rise (Fajr) and a prayer before sunset (`Asr), you must do so.' He then recited Allâh's Statement: {And celebrate the praises of your Lord*

before the rising of the sun and before (its) setting}. (Qâf, 3 9) Isma`il said: *"Offer those prayers and do not miss them."* (Bukhari and Muslim)

The Prophet's saying *"as you see this moon"* is by way of likening the act of seeing to sight, and not what is seen. This is in addition to the Hadith that reads: Narrated Abu Hurairah (May Allâh be pleased with him): The Prophet (Peace be upon him) says: *"When Allâh ordains something in the Heavens, the angels beat with their wings in obedience to His Statement, which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' 'They reply, {(He has said) the Truth. And He is the Most High, The Most Great}.* (Saba', 22) (Sahih Bukhari)

In this Hadith, the act of hearing is likened to hearing and not to what is heard. There is nothing resembling Allâh, the Almighty or resembling any of His Attributes. The Prophet (Peace be upon him) cannot say anything that may imply the slightest hint that anything resembles Allâh, the Almighty.

There are so many Hadiths concerning this issue, which we mentioned in the explanation of *"Sullam Al-Wusul"* forty-five Hadiths on the authority of thirty of the Prophet's companions.

Whosoever rejects this, he belies the Glorious Book and what has been revealed to Prophet Muhammad (Peace be upon him) and was among those addressed by

the following verse: *{Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day}*.(Al-Mutaffifin, 15)

We ask Allâh, the Almighty for forgiveness and pardon and to grant us the blessing of glancing at His Countenance.

Q 134: What is the textual proof of Shafa`ah (Intercession)? Who will practice it? For the sake of whom? When?

A--- Allâh, the Almighty mentioned 'Intercession' in numerous places in His Glorious Qur'ân. He mentioned the serious conditions and that it is something that belongs to none but Allâh. He says: *{Say: To Allâh belongs all intercession}*. (Az-Zumar, 44).

When will it be?

Allâh, the Almighty told us that it will not be other than with His Permission: *{Who is he that can intercede with Him except with His Permission?}*. (Al-Baqarah, 255)

Allâh, the Almighty says: *{No intercessor (can plead with Him) except after His Leave}*. (Yunus, 3)

Allâh, the Almighty says: *{And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with}*. (An-Najm, 26)

Allâh, the Almighty says: *{Intercession with Him profits not except for him whom He permits}*. (Saba', 23)

From whom does Allâh accept Intercession?

Allâh, the Almighty informed us that this chance will not be given to anyone but by His Leave and Permission. He also informed us that only His pious worshippers are the ones to enjoy it. He says: *{They will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right}.* (An-Naba', 38)

Allâh, the Almighty says: *{None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh)}.* (Maryam, 87)

For whom does Allâh grant Intercession?

Allâh informed us that it will not be granted but for whom He is pleased with. He says: *{And they cannot intercede except for him with whom He is pleased}.* (Al-Anbiya', 28)

Allâh, the Almighty says: *{On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him}.* (Ta-Ha, 109)

Almighty Allâh does not accept or be pleased with other than the people of true and pure Monotheism and loyalty. As for the others, Allâh says: *{There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers), who could be given heed to}.* (Ghafir, 18)

Allâh, the Almighty says: *{Now we have no intercessors, nor a close friend (to help us)}.* (Ash-Shu`ara', 100, 101)

Allâh, the Almighty says: *{So no intercession of intercessors will be of any use to them}.* (Al-Muddathir, 48)

He (Peace be upon him) told us that he is granted Intercession: *"So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises, which He has taught me, and then I will intercede."* (Bukhari and Muslim)

He (Peace be upon him) told us that he will not intercede for the sake of all the disobedient from among the monotheists once and for all, but he said: *"Allâh will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise."* Then, he comes back and prostrates himself again and he is given a second group to admit into Paradise, till the end of the lengthy Hadith of the Intercession, narrated by Abu Hurairah (May Allâh be pleased with him) in Sahih Al-Bukhari and Muslim.

Narrated Abu Hurairah (May Allâh be pleased with him): I said: *"O Allâh's Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allâh's Messenger said: O Abu Hurairah! "I have thought that none will ask me about it before you as I know your longing to (learn) Hadiths.*

The luckiest person, who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allâh." (Sahih Bukhari)

Q 135: How many kinds of Intercession are there? Which is the greatest one?

A--- There are many kinds of intercessions:

(1) The Greatest of which is *"the Great Intercession on the Day of Judgment,"* the Day of Reckoning. This is specially granted to Prophet Muhammad (Peace be upon him). It is the Maqam Mahmud (a station of praise and glory) that is promised by Allâh, the Almighty in His Statement, *{It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection)}.* (Al-Isrâ', 79)

This is when Allâh will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam, Nuh (Noah), Ibrahim (Abraham), Musa (Moses), ('Isa) Jesus, and finally Muhammad and say, 'Don't you see the people (people's condition)?' all of them would say, *'I am not fit for this undertaking,'* save Muhammad, who would say, *"I am fit for this undertaking."* (Bukhari and Muslim)

(2) Intercession for opening the gate of Paradise. The first to enter therein is Prophet Muhammad (Peace be

upon him), and the first Ummah (community or nation) to enter it is his Ummah.

(3) Intercession for the benefit of some people, who are ordered to be admitted into Hell, but who will not enter it.

(4) Intercession for the benefit of some monotheists ,who were admitted into Hell to get out from it.

Narrated Abu Sa`id Al-Khudri (May Allâh be pleased with him): The Prophet (Peace be upon him) says: *"When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allâh will order those, who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flooded channel. Don't you see that it comes out yellow and twisted?"* (Bukhari and Muslim)

(5) Intercession for raising the ranks of some people from among the residents of Paradise.

The last three ones (3, 4, 5) are not peculiar to Prophet Muhammad (Peace be upon him), but he is to be advanced before the other Prophets, angels, protectors and pious men, who will intercede on that Day. Then Allâh, the Almighty will take out, by His Mercy from Hell-fire, people without any intercession, the number of which can not be counted by other than Allâh, the Almighty.

(6) Intercession to lighten the torment of some disbelievers. This one is specially for Prophet Muhammad (Peace be upon him) for the sake of his paternal uncle, as transmitted by Imam Muslim and other Hadith Compilations:

Anas Ibn Malik (May Allâh be pleased with him), reported: *Allâh's Messenger (Peace be upon him) said that the Hell would continue to say: Is there anyone more, until Allâh, the Exalted and High, would place His foot therein and it would say: Enough, enough, by Your Honor, and some parts of it would draw close to the other."* (Bukhari and Muslim)

Q 136: Would anybody attain salvation on the Day of Resurrection because of his deeds?

A--- `A'ishah (May Allâh be pleased with her), the wife of Allâh's Messenger (Peace be upon him), reported that Allâh's Messenger (Peace be upon him) used to say: *Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be sure that none would be able to get into Paradise because of his deeds alone. They (the companions of the Holy Prophet) said: Allâh's Messenger, not even you? Whereupon he said: Not even I, but that Allâh wraps me in His Mercy, and bear this in mind that the deed loved most by Allâh is one, which is done constantly even though it is insignificant."* (Bukhari and Muslim).

Q 137: How can we understand the above mentioned Hadith and the Qur'ânic verse that reads: {And it will be cried out to them: This is the Paradise which you have inherited for what you used to do}. (Al-A`raf, 43)?

A--- There is no contradiction between the previous Hadith and the Qur'ânic verse. For the "deeds" mentioned in the verse are the cause behind entering Paradise and what is negated in the Hadith, is that the deeds are turned into the price paid for it. Indeed, if man lived the whole period of his life of the world, fasting during the day, standing in prayer for Allâh during the whole night, and avoiding all kinds of sins, the whole of his life would not be enough for meeting even one-tenth of the slightest blessings he is granted by Allâh. How can it be then the price suitable for Paradise!

{My Lord! Forgive and have mercy, for You are the Best of those who show mercy!}. (Al-Mu'minun, 118)

Q 138: What is the textual proof that a Muslim must believe in the Divine Decree (Predestination)?

A--- Allâh, the Almighty says: *{And the Command of Allâh is a decree determined}.* (Al-Ahzab, 38)

Allâh, the Almighty says: *{That Allâh might accomplish a matter already ordained (in His Knowledge)}.* (Al-Anfal, 43-44)

Allâh, the Almighty says: *{And Allâh's Command must be fulfilled}.* (Al-Ahzab, 37)

Allâh, the Almighty says: *{No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Pre-ordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by*

Allâh from the Qadar (Divine Pre-ordainments)]. And Allâh is the All-Knower of everything}. (At-Taghabun, 11)

Allâh, the Almighty says: *{And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh}.* (Al `Imran, 166)

Allâh, the Almighty says: *{Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they, who are the guided ones}.* (Al-Baqarah, 156, 157)

It was mentioned earlier in the Hadith of Jibrîl, *"And you affirm your faith in the Divine Decree about good and evil."* (Bukhari and Muslim)

He (Peace be upon him) says: *"A strong believer is better and is more lovable to Allâh than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allâh and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allâh did that which He had ordained to do and your "if" opens the (gate) for the Satan."* (Sahih Muslim)

Tawus (May Allâh be pleased with him) reported: I found some companions of Allâh's Messenger (Peace be upon him) saying: *"Everything is by measure."* And he added: *"I heard `Abdullah Ibn `Umar saying: 'There is a measure for everything, even for incapacity and capability'."* (Sahih Muslim)

Q 139: What are the different ranks of having firm faith in the Divine Decree?

A--- Affirming faith in the Divine Decree has four ranks:

First rank: Having firm faith in Allâh's Knowledge that covers everything. Not even the weight of an atom (or a small ant) or less than that or greater in the heavens or the earth, escapes His Knowledge. He knew all about His creatures before creating them: their sustenance, appointed terms, sayings, deeds, moves, secrets and public conferences, the residents of Hell from among them and also the residents of Paradise.

Second rank: Having firm faith in the Pre-recording of all these (and others) and that He recorded and wrote down all that will exist or take place. This also includes affirming faith in Al-Lauh Al-Mahfuz (the Book of Decrees).

Third rank: Having firm faith in the Penetrative Will of Allâh and His Comprehensive Omnipotence and that both are correlative. Both are interrelated regarding what has been and what would be, and there is no correlation between them in regard to what had not been or what would not be. For what is ever willed by Allâh, would certainly be with His Omnipotence, and what is never willed by Allâh,would never be, due to His Unwillingness and not to His lack of Omnipotence over it. Allâh says: *{Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent}*. (Fatir, 4)

Fourth rank: Having firm faith in Allâh, the Almighty, the Creator of everything. And that not even the weight of an atom (or a small ant) or less than that or greater in the heavens or in the earth, but is created by Him. Glory is His, there is neither creator, nor Lord but He.

Q 140: What is the textual proof that faith in Allâh's Comprehensive Knowledge, is one of the ranks of faith in His Divine Decree?

A--- Allâh, the Almighty says: *{He is Allâh beside Whom La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen}.* (Al-Hashr, 22)

Allâh, the Almighty says: *{And that Allâh surrounds all things in (His) Knowledge}.* (At-Talaq, 12)

Allâh, the Almighty says: *{The All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth}.* (Saba', 3)

Allâh, the Almighty says: *{And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record}.* (Al-An`am, 59)

Allâh, the Almighty says: *{Allâh knows best with whom to place His Message}.* (Al-An`am, 124)

Allâh, the Almighty says: *{Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided}*. (An-Nahl, 125, & Al-Qalam, 7)

Allâh, the Almighty says: *{Does not Allâh know best those who are grateful?}*. (Al-An`am, 53)

Allâh, the Almighty says: *{Is not Allâh Best Aware of what is in the breasts of the `Alamin (mankind and jinn)}*. (Al-`Ankabut, 10)

Allâh, the Almighty says: *{And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know"}*. (Al-Baqarah, 30)

Allâh, the Almighty says: *{Jihad (Fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know}*. (Al-Baqarah, 216)

Abu Hurairah (May Allâh be pleased with him) reported that Allâh's Messenger (Peace be upon him) was asked about the children of the polytheists, whereupon he said: *"It is Allâh Who knows best what they would be doing."* (Bukhari and Muslim)

`A'ishah, the mother of the believers, said that Allâh's Messenger (Peace be upon him) was called to

lead the funeral prayer of a child of the Ansar. I said: *Allâh's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin. He said: `A'ishah, per chance, it may be otherwise, because Allâh created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins."* (Sahih Muslim)

Sahl Ibn Sa`d *(May Allâh be pleased with that a person performs deeds like the deeds of the people of Paradise apparently before people and he would be amongst the dwellers of Hell and a person acts apparently like the people of Hell, but (in fact) he would be among the dwellers of Paradise."* (Sahih Muslim)

Narrated `Ali Ibn Abu Talib (May Allâh be pleased with him): *"We were accompanying a funeral procession in Baqi`-al-Gharqad. The Prophet (Peace be upon him) came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or the wretched." A man said: "O Allâh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is blessed, will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet (Peace be upon him)*

said: "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the verses: {As for him who gives (in charity) and is Allâh-fearing and believes in the Best reward from Allâh}. (Al Lail,6) (Sahih Muslim)

Q 141: What is the textual proof that faith in Predestination is one of the ranks of faith in His Divine Decree?

A--- Allâh, the Almighty says: *{And all things We have recorded with numbers (as a record) in a Clear Book}*.(Ya-Sin, 12)

Allâh, the Almighty says: *{Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz)}*. (Al-Hajj, 70)

He says in the debate between Moses and Pharaoh: *{[Fir`aun (Pharaoh)] said: What about the generations of old? [Musa (Moses)] said: The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor does He forget}*. (Ta-Ha, 51, 52)

Allâh, the Almighty says: *{And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfuz). Surely, that is easy for Allâh}*. (Fatir, 11)

All scholars of Hadith reported: *We (some of the Prophet's companions) were at a funeral in the graveyard of Gharqad when Allâh's Messenger (Peace be upon him) came to us and we sat around him. He had a stick with him. He lowered his head and began to*

scratch the earth with his stick, and then said: There is not one amongst you whom a seat in Paradise or Hell has not been allotted and about whom it has not been written down whether he would be an evil person or a blessed person. A person said: Allâh's Messenger, should we not then depend upon our destiny and abandon our deeds? Thereupon he said: the acts of everyone will be facilitated in, that which has been created for him so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him. He then recited this verse (from the Qur'ân): {Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islâm and the path of righteousness it prescribes), We shall make easy for him the easy end and who is miserly and considers himself above need, We shall make easy for him the difficult end}. (Al-Lail, 5-10) (Bukhari and Muslim)

Q 142: How many Pre-ordainments are included in this rank?

A--- They are five, all of which belong to knowledge:

First: Recording one's ordainments fifty thousand years before the creation of the heavens and the earth, when the Pen was created by Allâh, the Almighty. This is called the 'Eternal Pre-ordainment.'

Second: The Pre-ordainment of Life-time: when Allâh, the Almighty took the Covenant from the Children of Adam, *{And (remember) when your Lord brought forth from the Children of Adam, from their loins, their*

seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." Or lest you should say: "It was only our fathers aforetime, who took others as partners in worship along with Allâh. And we were (merely their) descendants after them; will You then destroy us because of the deeds of men, who practiced Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?"}. (Al-A`raf, 172, 173)

Third: The Pre-ordainment of Life-time: when the Nutfah (mixed drops of male and female sexual discharge) is given life within the womb.

Fourth: The Annual Pre-ordainment: on Lailat Al-Qadr (the Night of Power).

Fifth: The Daily Pre-ordainment: which is carrying out all the above at their proper times.

Q 143: What is the textual proof of Eternal Pre-ordainment?

A--- Allâh, the Almighty says: *{No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence}*. (Al-Hadid, 22)

`Abdullah Ibn `Amr Ibn Al-`As (May Allâh be pleased with them) reported: *"I heard Allâh's Messenger (Peace be upon him) saying: 'Allâh ordained the measures (of quality) of the creation fifty thousand years*

before He created the heavens and the earth, as His Throne was upon the water.'" (Muslim)

Jabir (May Allâh be pleased with him) *reported that Suraqah Ibn Malik came and said: Allâh's Messenger, explain our religion to us (in a way) as if we have just now been created. Whatsoever deeds we do today, is it because of the fact that, the Pens have dried (after recording them) and the destinies have began to operate or these have effects in the future? Thereupon, he said: The pens have been lifted and the destinies have begun to operate. (Suraqah Ibn Malik) said: If it is so, then what is the use of doing good deeds? Zuhair said: Then Abu Zubair said something but I could not understand what he said and I said: What did he say? Thereupon, he said: Act, for everyone is facilitated towards what he intends to do."* (Sahih Bukhari)

Narrated Abu Hurairah (May Allâh be pleased with him): I said: *"O Allâh's Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then repeated my question (for the fourth time), and only did then the Prophet (Peace be upon him) say: "O Abu Hurairah! The Pen has dried after writing what you are going to confront. So (it does not matter whether you) get yourself castrated or not."* (Sahih Bukhari)

Q 144: What is the textual proof of the Pre-ordainment of life-time on the Day of Covenant?

A--- Allâh, the Almighty says: *{And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify"}.* (Al-A`raf, 172)

Ibn Is'haq Ibn Rahawayh narrated that a man said: *"O Allâh's Messenger! Are deeds to be initiated, or is everything already ordained?' He (Peace be upon him) said: 'When Allâh, the Almighty brought out the Children of Adam from his loins, He made them testify as to themselves, then He put them in His Palm and said: 'these are for Paradise and these are for Hell-fire. The people of Paradise are facilitated for them the deeds of the people of Paradise, and the people of Hell-fire are facilitated for them the deeds of the people of Hell-fire."*

In Al-Muwata' of Imam Malik: `Umar Ibn Al-Khattab (May Allâh be pleased with him) was asked about this verse: *{And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify,"}.* (Al-A`raf, 172) He (`Umar) said: *"I heard Allâh's Messenger (Peace be upon him) when asked (the same question) about it saying: 'Allâh, Glory is His, created Adam, then He wiped his back with His Right Hand, till He brought out of him offspring and said: 'I created these for Paradise and (so) they will proceed to the deeds of the people of Paradise.' Then, he wiped his back and brought out of*

him, his offspring and said: 'I created these for Hell-fire and (so) they will proceed to the deeds of the people of Hell-fire.'" (Malik, Abu Dawud, Ahmad and At-Tirmidhi)

In At-Tirmidhi: `Abdullah Ibn `Amr (May Allâh be pleased with them) said: Allâh's Messenger (Peace be upon him) came out to us holding two books in his hands. He said: *'"Do you know what these two books are?' We said: 'No, O Allâh's Messenger! Would you tell us?' He said concerning that which was in his right hand, 'This is a Book from the Lord of the Worlds, in which there are names of the people of Paradise, the names of their fathers and tribes, none will ever be added, nor taken away therefrom.' Then, he said pertaining to that which is in his left hand, 'This is a Book from the Lord of the Worlds, in which there are names of the people of Hell-fire, the names of their fathers and tribes, none will ever be added, nor taken away therefrom.' The companions of the Prophet (Peace be upon him) said: 'Why do we then labor while everything is settled?' He (Peace be upon him) said: 'Be sure that you are on the right course, and if you fail to observe this perfectly, try to do as much as you can (to live up to this ideal of moderation), the deeds of one from among the people of Paradise would be concluded with a good deed no matter what he did.' Then, he (Peace be upon him) said: 'Your Lord accomplished (all that concerns) the slaves: a group in Paradise and a group in Hell-fire."* (At-Tirmidhi said: This is a Good, Authentic Hadith.)

Q 145: What is the textual proof of the Pre-ordainment of life-time when the Nutfah is first created?

A--- Allâh, the Almighty says: *{He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him (i.e. those who are Al-Muttaqun (the pious)}.* (An-Najm, 32)

Narrated `Abdullah Ibn Mas`ud (May Allâh be pleased with him): Allâh's Messenger, the true and truly inspired said: *"(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allâh sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise." (Bukhari and Muslim)*

Q 146: What is the textual proof of the Annual Pre-ordainment that takes place during Lailat Al-Qadr (the Night of Power)?

A--- Allâh, the Almighty says: *{Therein (that night is decreed every matter of ordainments. As a Command (or this Qur'ân or the Decree of every matter) from Us}*. (Ad-Dukhan, 4, 5)

Ibn `Abbas (May Allâh be pleased with them) said: It is copied from Al-Lauh Al-Mahfuz on the Night of Power the matters of death, birth, provision, calamities, etc. for the whole (coming) year as decreed by Allâh. Even the names of the pilgrims: it is said: so and so will perform Hajj, and so and so will perform Hajj.

Q 147: What is the textual proof of Daily Pre-ordainment?

A--- Allâh, the Almighty says: *{Every day He is (engaged) in some affair (such as giving honor or disgrace to some, life or death to some, etc.)!}*. (Ar-Rahman, 29)

In Al-Hakim's Sahih, Ibn `Abbas (May Allâh be pleased with them) said: *"Among the things created by Allâh, the Almighty is Al-Lauh Al-Mahfuz, (it is created) from a white pearl; its two covers are made from a ruby; its Pen is made from light; its Book is made from light; every day He looks at it three hundred and sixty times. In each look He creates, provides, gives life, ordains death, gives honor, grants humiliation, and does all that He wills. This is the meaning of His Saying: {Every day He*

is (engaged) in some affair!} (Ar-Rahman, 29)(A Weak Hadith compiled by Al-Hakim)

All these types of Pre-ordainments are details of the Eternal one which Allâh, the Almighty ordered the Pen to write in Al-Lauh Al-Mahfuz. In this sense, the following Qur'ânic verse was interpreted by Ibn `Umar and Ibn `Abbas (May Allâh be pleased with them): *{Verily, We were recording what you used to do (i.e. Our angels used to record your deeds)}.* (Al-Jathiyah, 29)

All this springs from Allâh's Knowledge that is His Quality and Attribute, All Glory and Praise are His!

Q 148: How does belief in the Pre-ordainment of a person's life by Allâh (i.e. knowing that he would lead either a happy or a miserable life) affect his deeds in this life?

A--- All the Divine Books and the Prophetic Sunnah agree that Pre-ordainment does not nullify or negate acting or performing deeds and that it does not necessitate complete reliance. On the contrary, it necessitates seriousness, diligence, and being keen on performing good deeds. That's why when Prophet Muhammad (Peace be upon him) informed his honorable companions about Pre-ordainment and about the lifting of the pen and the drying of the ink, some of them said: If it is so, then what is the use of doing good deeds? He (Peace be upon him) says: Act, for everyone is facilitated towards what he intends to do." Then, he (Peace be upon him) recited: *{As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And*

believes in Al-Husna, We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil.}. (Al-Lail, 5-10)

Verily, Allâh, the Almighty destined the ordainments and fashioned their means. He is the All Wise in all that was introduced of the means for living in this present life and the Hereafter. He facilitated for all His creatures, all that He created for them. So, if the slave knows that the benefit of his forthcoming life is linked to and correlative with the means set for it in this present life, he will be more keen on acting according to them. One of the Prophet's companions said when he heard the Hadiths concerning Pre-ordainment: I have never been more diligent than I am at present."

The Prophet (Peace be upon him) says: *"Cherish that which gives you benefit (in the Hereafter) and seek help from Allâh and do not lose heart."*

He (Peace be upon him) said when he was told: What do you think of medicine we take as treatment and Ruqyah[1] that we apply. Can any of these defeat the Divine Decree of Allâh? He (Peace be upon him) said: *"All these are from among the Divine Decree."* (Ahmad, At-Tirmidhi and Ibn Majah) This means that Allâh, the

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[1] *Ruqyah*: Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Surah* Al-Fatihah or any other *Surah* of the Qur'an and then blow one's breath with salvia over a sick person). (Translator)

Almighty decreed good and evil and the means for each one of them.

Q 149: What is the textual proof of the third rank: affirming faith in Allâh's Divine Will?

A--- Allâh, the Almighty says: *{But you cannot will, unless Allâh Wills}*. (Al-Insan, 30)

Allâh, the Almighty says: *{And never say of anything, "I shall do such and such thing tomorrow. Except (with the saying), "if Allâh so wills!"}*. (Al-Kahf, 23, 24)

Allâh, the Almighty says: *{Allâh sends astray whom He wills and He guides on the Straight Path whom He wills}*. (Al-An`am, 39)

Allâh, the Almighty says: *{And had Allâh Willed, He could have made you (all) one nation}*. (Al-Ma'idah, 48& An-Nahl, 93)

Allâh, the Almighty says: {And if Allâh had willed, He could have made them one nation}. (Ash-Shura, 8)

Allâh, the Almighty says: *{But if it had been Allâh's Will, He Himself could certainly have punished them (without you)}*. (Muhammad, 4)

Allâh, the Almighty says: *{(He is the) Doer of whatsoever He intends (or Wills)}*. (Al-Buruj, 16)

Allâh, the Almighty says: *{Verily, His Command, when He intends a thing, is only that He says to it, 'Be!" and it is!}*. (Ya-Sin, 82)

Allâh, the Almighty says: *{Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is!}.* (An-Nahl, 40)

Allâh, the Almighty says: *{And whomsoever Allâh Wills to guide, He opens his breast to Islâm; and whomsoever He Wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky}.* (Al-An`am, 125)

`Abdullah Ibn `Amr Ibn Al-`As (May Allâh be pleased with them) reported that he heard Allâh's Messenger (Peace be upon him) saying: *"Verily, the hearts of all the sons of Adam are between the two fingers, out of the fingers of the Compassionate Lord. He turns that to any (direction) He likes. Then Allâh's Messenger (Peace be upon him) said: O Allâh! The Turner of the hearts, turn our hearts to Thine Obedience."* (Sahih Muslim)

Narrated `Abdullah Ibn Abu Qatadah (May Allâh be pleased with him): My father said: *"One night we were traveling with the Prophet (Peace be upon him) and some people said: 'We wish that Allâh's Messenger would take a rest along with us during the last hours of the night.' He said: 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal said: 'I will make you get up.' So all slept and Bilal rested his back against his Rahila (riding-camel) and he too was overwhelmed (by sleep) and slept. The Prophet (Peace be upon him) got up when the edge of the sun had risen and said: 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet (Peace be upon him)*

said: 'Allâh captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan (the call to prayer) for the prayer.' The Prophet (Peace be upon him) performed ablution and when the sun came up and became bright, he stood up and prayed." (Bukhari and Muslim)

Narrated Abu Musa (May Allâh be pleased with him): Whenever a beggar or a person in need of something, came to the Prophet (Peace be upon him), he used to say (to his companions), *"Intercede (for him) and you will be rewarded for that, and Allâh will fulfill what He will through His Messenger's tongue."* (Bukhari and Muslim)

Narrated Mu`awiyah (May Allâh be pleased with him): I heard Allâh's Messenger saying, *"If Allâh wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims) will keep on following Allâh's teachings strictly and they will not be harmed by any one going on a different path till Allâh's Order (Day of Judgment) is established."* (Bukhari and Muslim).

Abu Musa (May Allâh be pleased with him) reported Allâh's Messenger (Peace be upon him) as saying: *When Allâh, the Exalted and Glorious, intends to show mercy to an Ummah from amongst His servants He calls back His Messenger to his eternal home and makes him a harbinger and recompense in the world to come; and when He intends to cause destruction to an Ummah, He punishes it while its Messenger is alive and He destroys it as he (the Messenger) witnesses it and he cools his*

eyes by destruction as they had belied him and disobeyed his command." (Sahih Muslim)

Q 150: Allâh, the Almighty informed us in His Book, on the tongue of His Messenger, and through His Attributes, that He loves the charitable, pious and patient ones and that He is pleased with those who believed and observed good deeds. And that He dislikes the disbelievers and the transgressors and He does not satisfy Himself with the disbelief of His slaves or their mischief. Though all this is only done by the Will of Allâh and His Wish, and that had it been His Will, nothing of these would have been done as nothing can be observed throughout His Dominion without His Consent. What should the answer be to the one who says: How can we understand the fact that Allâh wills what He dislikes and, does not actually accept to be performed by His servants?

A--- One should know that *"the Will"* mentioned in the texts has two meanings:

(a) A Comprehensive[1] will of Pre-ordainment (that which is relevant to what is actually happening in the universe): which is the Divine Will that has no correlation with love or acceptance, but comprises disbelief, faith, deeds of obedience, deeds of disobedience, satisfactory deeds, what is beloved, and what is disliked, etc. This type of *"Will"* can not be escaped by anyone, believer and disbeliever; it is inevitable. Almighty Allâh

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[1] Comprehensive Will here refers to all that Allâh allows to happen in this world, even though He may not approve of it.

says: *{And whomsoever Allâh Wills to guide, He opens his breast to Islâm; and whomsoever He Wills to send astray, He makes his breast closed and constricted}.* (Al-An`am, 125)

Allâh, the Almighty says: *{And whomsoever Allâh wants to put in Al-Fitnah [error, because of his rejecting Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy)}.* (Al-Ma'idah, 41)

(b) A Legal Religious Will: which is concerned with what is accepted and beloved by Allâh, and according to which,He ordered and forbade His slaves. Almighty Allâh says: *{Allâh intends for you ease, and He does not want to make things difficult for you}.* (Al-Baqarah, 185)

Allâh, the Almighty says: *{Allâh wishes to make clear (what is lawful and what is unlawful) to you and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise}.*(An-Nisa', 26)

The Comprehensive Will comes first in rank. In this way, the Comprehensive and Religious Wills correlate with regard to the obedient believer; whereas only the Comprehensive one can be found with regard to the disobedient disbeliever. As Allâh, the Almighty called upon all His slaves to please Him, but He guided from among them only those whom He willed. He, all Praise is His, says: *{Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path}.* (Yunus, 25)

Allâh, the Almighty generalized the call, but specified the guidance to whom He willed: *{Verily, your Lord, it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance}.* (An-Najm, 30)

Q 151: What is the textual proof of the fourth rank: Affirming faith that Allâh is the Creator of everything?

A--- Allâh, the Almighty says: *{Allâh is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things}.* (Az-Zumar, 62)

Allâh, the Almighty says: *{Is there any creator other than Allâh who provides for you from the sky (rain) and the earth?}* (Fatir, 3)

Allâh, the Almighty says: *{This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created}.* (Luqman, 11)

Allâh, the Almighty says: *{Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that?}* (Ar-Rum, 40)

Allâh the Almighty says: *{While Allâh has created you and what you make!}.* (As-Saffat, 96)

Allâh, the Almighty says: *{By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him}.* (Ash-Shams, 7, 8)

Allâh, the Almighty says: *{Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, - then those! They are the losers}.* (Al-A`raf, 178)

Allâh, the Almighty says: *{But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger (Peace be upon him) hateful to you}.* (Al-Hujurat, 7)

Narrated Imam Al-Bukhari on the authority of Hudhaifah, *"Verily, Allâh creates every maker and his making (i.e. what he makes)."* (Sahih Bukhari)

Zaid Ibn `Alqam (May Allâh be pleased with him) reported: I am not going to say anything but only that which Allâh's Messenger (Peace be upon him) used to say. He used to supplicate: *"O Allâh, I seek refuge in Thee from incapacity, from sloth, from cowardice, from miserliness, decree of old age, and from the torment of the grave. O Allâh, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof. Thou art the Protecting Friend thereof, and Guardian thereof. O Allâh, I seek refuge in Thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allâh), from the soul that does not feel contented and the supplication that is not responded to."* (Sahih Muslim)

Q 152: What does the following statement of the Prophet (Peace be upon him) mean: "And all goodness is in Your Hand; and evil is not (attributed) to You?"

A--- This means that all the Acts of Allâh, the Almighty are pure and absolutely good as they are attributed to Him and emanate only from Him. They have no relation to evil. Allâh, the Almighty is All Wise, All Just, and all His Acts are Wisdom and Justice. He settles everything in their proper locations. Whereas, were there any degree of evil included in the ordainment, it would be on the part of the slave who may be inflicted with destruction due to what he earned himself, in just and full measure. Allâh, the Almighty says: *{And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much}*. (Ash-Shura, 30)

Allâh, the Almighty says: *{We wronged them not, but they were the Zalimun (polytheists, wrong-doers)}*. (Az-Zukhruf, 76)

Allâh, the Almighty says: *{Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves}*. (Yunus, 44)

Q 153: Do the slaves of Allâh, have any kind of will or choice concerning their acts?

A--- Yes, they have ability and will over their acts. Their acts are actually attributed to them. They are charged therewith, rewarded and punished according to them, and Allâh charges only with what they can bear. He affirmed this in His Glorious Qur'ân and the Prophetic Sunnah. But, they show ability only for what He enabled them for, they show will only for what He willed, they can do only what He makes them able to do. Just as they could not create themselves, they can not create their actions. Thus, their ability, will, and actions follow His

Ability, Will and Actions, as He is their Creator and the Creator of their ability, will, and actions. Moreover, their ability, will, and actions are not the same as Allâh's Ability, Will, and Actions, just as they are not Him Himself. Allâh, the Almighty is far above this! But, their created acts suit them and are actually attributed to them. Allâh is the real Doer, and the slave is the creature who is influenced. Allâh is the real Guide, and the slave is the one who is guided, thus, He attributed each of the two acts to each doer. He says: *{He whom Allâh guides, he is the rightly guided}*. (Al-Kahf, 17) Guidance is attributed to Allâh and receiving guidance to the slave. As the Giver of guidance is different from the one who receives guidance. Guidance itself is different from actually receiving and following it. By the same token, Allâh, the Almighty misleads whomsoever He wills, and that slave is seen as being astray. This is the same as Allâh's Action regarding His slaves. So, he who attributes the act and the influence to the slave, he becomes a disbeliever; and he who attributes both to Allâh, he becomes a disbeliever; and he who attributes the act to the Creator and the influence to the creature, he is the true believer.

Q 154: How can we answer the following question: Isn't Allâh Able to make all His slaves obedient and guided believers?

A--- Yes, He is Able to do so as He Himself indicated in His Glorious Qur'ân saying, *{And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills.*

But you shall certainly be called to account for what you used to do}. (Al-Ma'idah, 48& An-Nahl, 93)

Allâh, the Almighty says: *{And had your Lord willed, those on earth would have believed, all of them together}.* (Yunus, 99)

But, that which He did to them is the requirement of His Wisdom, and the sign of His Lordship, Worship and Names and Attributes. Thus, whosoever says: *"Why are there - from among His slaves - the obedient and the disobedient?" This is just like his saying: "Why are there among His Names: the Harm Inflicting and the Benefit Giver, the Giver and the Preventer, the Humiliator and the Raiser, etc."* As His Acts are the requirements of His Names and the effects of His Attributes. Thereupon, objecting to His Acts, is like objecting to His Names, Attributes, Worship and Lordship: {*Glorified is Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! He cannot be questioned as to what He does, while they will be questioned}.* (Al-Anbiya', 22, 23)

Q 155: What is the significance of affirming faith in the Divine Decree?

A--- Affirming faith in the Divine Decree is required by Tawhid (Oneness of Allâh), and affirming faith in the means that bring forth good and block up its evil is a prerequisite of Imân (Faith). However, the matter of religion can not be sound or perfect unless one believes in the Divine Decree and is obedient to Shar` (Legislation). The Prophet (Peace be upon him) affirmed the matter of Divine Decree, then he answered the one

who said to him: *"Allâh's Messenger! Should we not then depend upon our destiny and abandon our deeds? Thereupon, he (Peace be upon him) said: The acts of everyone will be facilitated according to that which each has been created for, so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him."* (Sahih Bukhari)

Thus, whoever negates the Divine Decree, falsely claiming that it contradicts the Legislation, he disables the Knowledge and Ability of Allâh, and declares the slave as being independent and the creator of his own deeds. Hence, he appoints another god besides Allâh, rather he claims that all creatures are creators.

On the other hand, whoever shows his approval in the Divine Decree, but in a way that contradicts the true belief, as actually believes that the slave has no ability or right of choice granted by Allâh, the Almighty to perform his duties, and falsely claims that Allâh charged His slaves with what they could not do is guilty of attributing injustice to Allâh, the Almighty, tracing the footsteps of the Cursed One, Satan who said: *{Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path}*. (Al-A`raf, 16)

As for the true believers, they believe in the Divine Decree; its good and evil, and that Allâh is the Creator of all this. They submit themselves to His Legislation: orders and prohibitions. They align themselves with it in secret and public. They believe that guidance and being mislead are in Allâh's Hands. He guides whom He wills

with His Grace, and misleads whom He wills with His Justice and He is the Best Knower of the those worthy of receiving His Grace and Justice: *{Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance}.* (An-Najm, 30)

They also believe He has Perfect Wisdom and Penetrative Argument, and that reward and punishment are dependent on Legislation and not on Divine Decree. They console themselves with the Divine Decree at times of calamities, but when they are given good fortune, they attribute it to its Owner, saying: *{All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us!}.* (Al-A`raf, 43)

They do not say as the dissolute: *{This has been given to me only because of the knowledge I possess}.* (Al-Qasas, 78)

When they commit a sin, they say: *{Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers}.* (Al-A`raf, 23)

They do not say as was said by the Devil: *{O my Lord! Because you misled me!}* (Al-Hijr, 39)

When they are afflicted with a calamity, they say: *{Truly! To Allâh we belong and truly to Him we shall return}.* (Al-Baqarah, 156)

They do not say as was said by those who disbelieved: *{Who say to their brethren when they travel through the earth or go out to fight: "If they had stayed*

with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do}. (Al 'Imran, 156)

Q 156: How many branches of Imân (Faith) are there?

A--- Allâh, the Almighty says: *{It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of his love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakah, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious)}.* (Al-Baqarah, 177)

It is narrated on the authority of Abu Hurairah (May Allâh be pleased with him) that Allâh's Messenger (Peace be upon him) says: *"Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allâh, and the least of which is the removal of what is injurious from the path: and modesty is a branch of faith."* (Bukhari & Muslim)

Q 157: How have scholars interpreted these branches?

A--- Some of the scholars of Hadith counted these branches, and wrote many books giving various explanations in this respect. They perfected this task and presented (us with) great benefit. However, knowing their number is not a prerequisite of Faith. It suffices to affirm one's faith in them in general. Moreover, they are no more than what is mentioned in the Glorious Qur'ân and the Prophetic Sunnah which one should adhere to, avoid their prohibitions, and believe in their news (pertaining to the past, present and future). Finally, all that they counted are true aspects of faith, but to believe in these, is the real intention of the Prophet (Peace be upon him) as intended by this Hadith.

Q 158: Mention what they have counted.

A--- Al-Hafiz summarized in Al-Fat'h that which was mentioned by Ibn Hibban, saying: These branches are divided into three categories:

(a) Deeds of the heart

(b) Deeds of the tongue

(c) Deeds of the organs

They are explained as follows:

Deeds of the heart: include beliefs and intentions. These encompass the following twenty-four branches:

Affirming faith in Allâh, which includes affirming faith in His Entity, Attributes, that nothing resembles Him, Who is the All Hearer, the All Seer, and that all other than Him is created. Deeds of the heart also include

affirming faith in His Angels, His Books, His Messenger, the Divine Decree of good and evil, the Last Day: including the questioning in the grave, resurrection, revival, reckoning, the Balance, the Straight Path, Paradise and Hell-fire. They also include affirming faith in Allâh's Love; loving and hating for His Sake; love of Prophet Muhammad (Peace be upon him); affirming faith in honoring him: sending prayers upon him, his household and following his Prophetic Sunnah (way of life). They also include affirming faith in sincerity: including avoiding showing off and hypocrisy. They also include repentance, fear, hope, thanks-giving, gratefulness, patience, satisfaction with Pre-ordainment, reliance on Allâh, mercy, modesty: including respecting the aged and showing mercy to the young, and avoiding arrogance, conceit, envy, spite and anger.

Deeds of the tongue: cover seven branches, which are as follows:

Pronouncing Tawhid, reciting the Qur'ân, learning, teaching (conveying) knowledge, supplication, Dhikr (remembrance of Allâh), and forgiveness and avoiding Laghw (dirty, false, evil, vain talk).

Deeds of the organs: cover thirty-eight branches, fifteen of which pertain to the physical body. These are as follows:

Purification in all aspects, i.e. avoiding impurities, covering the private parts...etc., performing obligatory and supererogatory prayers, paying Zakah, freeing slaves, generosity (i.e. feeding people, hospitality), obligatory and supererogatory fasting, Hajj (Major Pilgrimage), `Umrah

(Minor Pilgrimage), Tawaf (Circumambulating around the Ka`bah), I`tikaf (Seclusion in the mosque for the purpose of worship), observing Lailat Al-Qadr (the Night of Power), escaping with one's religion (i.e. migrating from the land of polytheism), fulfilling vows, protecting one's oaths, and paying expiations.

In addition, there are six branches concerning one's close kin: these are as follows: Preserving chastity through marriage, maintaining one's children, being good to parents: avoiding impiety to them, bringing up one's children, strengthening the ties of kinship, obeying masters, and showing mercy to slaves.

There remains seventeen branches regarding the public: assuming leadership with justice, attaching oneself to the Jama`ah (Community), obeying the authorities, compromising between adversaries: (fighting against rebels and oppressors), cooperating in righteousness: enjoining what is good, and forbidding what is evil, and executing the Legal Penalties; Jihad: guarding the frontiers; keeping trusts: paying the Khumus (one-fifth of the booty fallen to one's lot); lending and paying back loans; being generous to neighbors; good treatment: earning money by lawful means and spending it properly, avoiding waste and excessiveness; returning the greeting and replying to the one who sneezes: saying, "May Allâh be Merciful to you," provided the sneezer says: "All Praises are for Allâh," avoiding harming people, avoiding idle talk, and removing harm from the people's path.

These are sixty-nine branches; they can be counted as seventy-nine by way of counting the sub-branches as well. Allâh is the Best Knower!

Q 159: What is the textual proof of Ihsan (Perfection of Faith) from the Glorious Qur'ân and the Prophetic Sunnah?

A--- Allâh, the Almighty says: *{And spend in the Cause of Allâh (i.e. Jihad of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh) and do good. Truly, Allâh loves Al-Muhsinun (the good-doers)}.* (Al-Baqarah, 195)

Allâh, the Almighty says: *{Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good-doers)}.* (An-Nahl, 128)

Allâh, the Almighty says: *{And whosoever submits his face (himself) to Allâh, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allâh's sake without any showing off or to gain praise or fame and does them in accordance with the Sunnah of Allâh's Messenger Muhammad (Peace be upon him)), then he has grasped the most trustworthy hand-hold [La ilaha illAllâh (none has the right to be worshipped but Allâh)]}.* (Luqman, 22)

Allâh the Almighty says: *{For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh, the Almighty)}.* (Yunus, 26)

Allâh, the Almighty says: *{Is there any reward for good other than good?}.* (Ar-Rahman, 60)

Allâh's Messenger (Peace be upon him) says: *"Verily, Allâh ordained Ihsan (Perfection of Faith) on everything."* (Sahih Muslim)

He (Peace be upon him) says: *"Blessed is the slave who dies while worshipping Allâh properly, and serving his master properly, blessed is he."* **(Bukhari and Muslim)**

Q 160: What does Ihsan (Perfection of Faith) in worship mean?

A--- The Prophet (Peace be upon him) explained it when asked about it by Jibrîl (Peace be upon him) saying: *"That you worship Allâh as if you are seeing Him, for though you don't see Him, He, verily, sees you."* (Bukhari and Muslim) Thus, the Prophet (Peace be upon him) explained that there are two different ranks:

First: The rank of Seeing: that the worshiper acts as if he is actually seeing Allâh, the Almighty with his heart. This means that the heart becomes illuminated with the light of faith, one's insight becomes sharper till the unseen becomes visible before his eyes. Verily, this is the reality of Ihsan (Perfection of Faith) .

Second: The rank of Watching: that the worshipper recalls that Allâh watches over him and His Nearness and Knowledge of all things (pertaining to him). Upon this, if the worshipper recalls this while acting and being acted upon, he will be loyal to Allâh. This is because this prevents him from caring about any other than Allâh, the Almighty. The reward of the people of these two ranks differs according to each one's pure and deep insight.

Q 161: What contradicts Imân (Faith)?

A--- Disbelief contradicts Faith. Disbelief has different branches just as Faith does. We mentioned earlier that faith is basically belief that requires complete submission to deeds of obedience. So, disbelief is basically a kind of rejection and stubbornness that incurs arrogance and disobedience. Thereupon, all deeds of obedience are among the branches of belief; while all deeds of disobedience are among the branches of disbelief. Moreover, one should know that there are two types of disbelief: Major Disbelief, which excludes one completely from the fold of Islâm. This is dogmatic disbelief that contradicts the utterance of the heart and its deeds. Minor Disbelief, which does not exclude one from the fold of Islâm, but only contradicts the perfection of belief. This is so-called practical disbelief that contradicts neither the utterance of the heart, nor its deeds.

Q 162: Explain how open disbelief expels one from the fold of Islâm?

A--- We mentioned earlier that belief is comprised of an utterance and deeds: utterance emanating from the heart and the tongue, and the deeds of the heart, tongue and the organs.

The utterance of the heart is to affirm one's belief, and, the utterance of the tongue is to say the 'Two Testimonies.' The deeds of the heart are intention and sincerity. The deeds of the organs include all deeds of obedience. So, if these four were gone, utterance of the heart and its deeds, utterance of the tongue and deeds of

the organs, then belief is totally gone. Moreover, if the conviction of the heart is gone, the rest has no value, as conviction of the heart is a precondition for their existence and effectiveness. This is like one who belies the Names and Attributes of Allâh or any of what the Messengers were sent with, or that which was revealed in the Books of Allâh, the Almighty. Moreover, when the deeds of the heart alone are gone, the scholars unanimously agree that belief is gone too, as believing without the existence of the deeds of the heart (intention and sincerity) is in vain. The same is applicable to Iblis (Satan), Fir`aun (Pharaoh) and his folk, the Jews and the polytheists who saw the truthfulness of Prophet Muhammad (Peace be upon him) and confessed it publicly and secretly, but used to say: He is not a liar, but we will neither follow, nor believe in him.

Q 163: How many divisions of Major Disbelief are there?

A--- These are four: [Kufr Jahl wa Takdhib] Disbelief of ignorance and refusal, [Kufr Juhud] Disbelief of denial, [Kufr `Inad and Istikbar] Disbelief of arrogance and stubbornness, and [Kufr Nifaq] Disbelief of hypocrisy.

Q 164: What is the meaning of "Kufr Jahl wa Takdhib"?

A--- It means the inward and outward disbelief such as those disbelievers from among the people of the Quraish and the previous nations. Regarding them, Allâh, the Almighty says: {*Those who deny the Book (this*

Qur'ân), and that with which We sent our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell)}. (Ghafir, 70)

Allâh, the Almighty says: *{And turn away from the foolish (i.e. don't punish them)}.* (Al-A`raf, 199)

Allâh, the Almighty says: *{And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (gathered and driven to the place of reckoning), Till when they come,(before their Lord at the place of reckoning), He will say: "Did you deny My Ayat whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"}.* (An-Naml, 83, 84)

Allâh, the Almighty says: *{Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zalimun (polytheists and wrong-doers)!}.* (Yunus, 39)

Q 165: What is the meaning of "Kufr Juhud"?

A--- This implies concealing the truth and not submitting to it, while one knows it, such as the disbelief of Pharaoh and his folk with Musa (Moses) (Peace be upon him) and the disbelief of the Jews with Muhammad (Peace be upon him).

Allâh, the Almighty says in regard to Pharaoh and his folk: *{And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayat) are from Allâh, and Musa (Moses) is the Messenger of Allâh in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]}.* (An-Naml, 14)

He says in regard to the Jews: *{Then when there came to them that which they had recognized, they disbelieved in it}.* (Al-Baqarah, 89)

Allâh, the Almighty says: *{But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad (Peace be upon him) which are written in the Taurat (Torah) and the Injeel (Gospel)]}.* (Al-Baqarah, 146)

Q 166: What is the meaning of "Kufr `Inad wa Istikbar"?

A--- This implies rejection and arrogance to submit to Allâh's Commandments after being convinced of their truth. Such as the disbelief of Iblis (Satan), in whom Allâh, the Almighty says: *{except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh)}.* (Al-Baqarah, 34)

He, Iblis (Satan) himself, could not deny Allâh's Commandment to perform prostration, but he objected to it and said: *{Shall I prostrate myself to one whom You created from clay?}.* (Al-Isra', 61)

Allâh says: *{I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud}*. (Al-Hijr, 33)

Allâh says: *{I am better than him (Adam), You created me from fire, and him You created from clay}*. (Al-A`raf, 12)

Q 167: What is the meaning of "Kufr Nifaq"?

A--- This refers to the disbelief of the hypocrites who declare belief and conceal their disbelief so as to deceive the Muslims. This category includes people such as Ubaiy Ibn Salul and his party; Allâh, the Almighty says concerning them: *{And of mankind there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. And when it is said to them: "Make not mischief on the earth!" they say: "We are only peace-makers." Verily! They are - the ones who make mischief, but they perceive not. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad (Peace be upon him), Al-Ansar and Al-Muhajirun) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. And when they meet those who believe they say: "We believe," but when they are alone with their Shayatin (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."*

Allâh mocks at them and gives them increase in their wrong-doing to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him Allâh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the Right Path). Or like a rainstorm from the sky, wherein is darkness, thunder and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). The lightning almost snatches away their sight, whenever it flashes for them they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things}. (Al-Baqarah, 8-20)

Q 168: What is the practical disbelief that does not exclude one from the fold of Islâm?

A--- This includes all deeds of disobedience to the Legislator called *"Kufr"* (disbelief), though the doer is still regarded as a Muslim. This is like the saying of Prophet Muhammad (Peace be upon him) that reads: *"Do not return to disbelief after me (my death) by striking the necks of one another."* (Bukhari and Muslim)

His (Peace be upon him) saying, *"Abusing a Muslim is an outrage and fighting against him is disbelief."* (Bukhari and Muslim)

Thus, the Prophet (Peace be upon him) called the fighting of Muslims one against the other *"Disbelief"* and the doers of this as *"Disbelievers,"* while the Glorious Qur'ân says: *{And if two parties or groups among the believers fall into fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy}.* (Al-Hujurat, 9-10)

Though the verse made clear that the two parties were fighting one another, Allâh, the Almighty still calls them "believers" and ascribes religious brotherhood to them. The verse mentions nothing about the removal of their faith or the denial of their religious brotherhood.

In addition, Allâh, the Almighty says in the verse of Al-Qasas (just retaliation): *{But if the killer is forgiven by the brother (or the relatives, etc.) of the deceased against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness}.* (Al-Baqarah, 178)

In the previous verse, Allâh, the Almighty affirmed that the killer had brotherhood in religion and did not remove it from him.

In addition, the Prophet (Peace be upon him) says: *"The fornicator who fornicates is not a believer so long as he commits it and no thief who steals is a believer as long as he commits theft, and no drunkard who drinks wine is a believer as long as he drinks it." `Abdul-Malik Ibn Abu Bakr narrated this on the authority of Abu Bakr Ibn Abdur-Rahman Ibn Harith and then said: Abu Hurairah (May Allâh be pleased with him) made this addition: "No plunderer who plunders a valuable thing that attracts the attention of people, is a believer so long as he commits this act."* (Bukhari and Muslim)

In addition, Abu Dharr (May Allâh be pleased with him) reported: *I came to the Messenger (Peace be upon him) and he was asleep with a white mantle over him. I again came, and he was still asleep, and again I came and he had awakened. I sat by his side and (the Prophet) observed: There is none among the slaves who affirmed his faith in La illaha illAllâh (there is no God but Allâh) and died in this state and did not enter Paradise. I (Abu Dharr) said: Even if he committed adultery and theft? He (the Prophet) replied: (Yes) even though he committed adultery and theft. I (again said): Even if he committed adultery and theft? He (Peace be upon him) replied: (Yes) even though he committed adultery and theft. (The Prophet repeated it three times) and said after the fourth time: "In defiance of Abu Dharr." Abu Dharr then went out and he repeated (these words): In defiance of Abu Dharr."* (Bukhari and Muslim)

This proves that he did not deny absolute faith regarding the fornicator, thief, wine drinker and the

killer; if he intended to do so, he would not say that whosoever says La illaha illAllâh and dies in this state, enters Paradise, even though he commits these deeds of disobedience. In fact, none would enter Paradise except the believers. Hence, what he meant was the imperfection of faith. But, whosoever commits such deeds of disobedience, while regarding them as being lawful and permissible, is a disbeliever. By so doing, he rejects the Qur'ân and denies the Prophetic Sunnah. Moreover, he becomes a disbeliever if he thinks them (these deeds of disobedience) lawful and permissible even though he does not commit them, and Allâh, the Almighty is the Best Knower.

Q 169: If it is said: Prostrating oneself before an idol, mocking at the Qur'ân, abusing the Prophet and religion, etc. all these are regarded as aspects of practical disbelief. The question is, why do these acts exclude one from the fold of Islâm, while practical disbelief in general does not?

A--- One should know that these four acts and the like, are not from among the acts of practical disbelief. They are only regarded as such because they are performed by the organs and can be seen. But, the truth is that they do not take place unless the deeds of the heart – i.e. intention, sincerity, passion and submission – are gone. Hence, on the surface they look like practical disbelief, but they basically require open disbelief in the first place.Consequently, these acts can not be performed except by a malicious hypocrite or a stubborn, arrogant person. This explains the position of the hypocrites in

the Battle of Tabuk. In the beginning, *{They said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad (Peace be upon him)) which they were unable to carry out}.* (At-Tawbah, 74) But, when the Muslims achieved victory, they declared, *{We were only talking idly and joking}.* (At-Tawbah, 65) Then, came Allâh's Word: *{Say: "Was it at Allâh (the Almighty), and His Ayat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger ((Peace be upon him)) that you were mocking?" Make no excuse; you disbelieved after you had believed}.* (At-Tawbah, 65, 66)

Finally, we did not define [Al-Kufr Al-Asghar] Minor Disbelief as "Practical Disbelief," but as the act that does not require faith and does not contradict the utterance of the heart or its deeds.

Q 170: Into how many divisions do the following terms divide: Injustice, Debauchery, and Hypocrisy?

A--- Each one is divided into two: 'Major' which leads to disbelief, and 'Minor' which is less than that.

Q 171: Cite some examples of Major and Minor Injustice (Shirk).

A--- First: Major Shirk:

Allâh, the Almighty says: *{And invoke not besides Allâh any such that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers)}.* (Yunus, 106)

Allâh, the Almighty says: *{Verily, joining others in worship with Allâh is a great Zulm (injustice) indeed}.* (Luqman, 13)

Allâh, the Almighty says: *{Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers}.* (Al-Ma'idah, 72)

Second: the Minor Shirk:

Allâh, the Almighty says: *{And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has been unjust to himself}.* (At-Talaq, 1)

Allâh, the Almighty says: *{But do not take them back to hurt them, and whoever does that, then he has wronged himself}.* (Al-Baqarah, 231)

Q 172: Cite some examples of Major and Minor Disobedience.

A--- First: Major Disobedience.

Allâh, the Almighty says: *{Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allâh)}.* (At-Tawbah, 67)

Allâh, the Almighty says: *{Except Iblis (Satan). He was one of the Jinn; he disobeyed the Command of his Lord}.* (Al-Kahf, 50)

Allâh, the Almighty says: *{And We saved him from the town (folk) who practiced Al-Khaba'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fasiqun (rebellious, disobedient to Allâh)}.* (Al-Anbiya', 74)

Second: Minor Disobedience.

Allâh, the Almighty says: *{And reject their testimony forever. They indeed are the Fasiqun (liars, rebellious, disobedient to Allâh)}.* (An-Nur, 4)

Allâh, the Almighty says: *{O you who believe! If a Fasiq (liar evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done}.* (Al-Hujurat, 6)

It is narrated that the last verse was revealed in connection with Al-Walid Ibn `Uqbah.

Q 173: Cite some examples of Major and Minor Hypocrisy.

A--- First: Major Hypocrisy:

Allâh, the Almighty says: *{Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salat (the Prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm). O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers*

instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them}. (An-Nisa', 142-154)

Allâh, the Almighty says: *{When the hypocrites come to you (O Muhammad (Peace be upon him), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed}.* (Al-Munafiqun, 1)

Second: Minor Hypocrisy:

It is reported on the authority of Abu Hurairah (May Allâh be pleased with him) that Allâh's Messenger (Peace be upon him) says: *"Three are the signs of a hypocrite: when he speaks he tells a lie, when he makes a promise he breaks it, and when he is trusted, he betrays."* (Bukhari and Muslim)

Narrated `Abdullah Ibn `Amr (May Allâh be pleased with them both): the Prophet (Peace be upon him) says: *"Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up: (a) Whenever he is entrusted, he betrays (proves dishonest). (b) Whenever he speaks, he tells a lie. (c) Whenever he makes a covenant, he proves treacherous. (d) Whenever he quarrels, he behaves in a very impudent, evil and insulting manner."* (Bukhari and Muslim)

Q 174: What is the ruling pertaining to Sorcery and Sorcerers?

A--- Sorcery is real and it has an impact when it coincides with the Comprehensive Divine Decree, as explained by Allâh, the Almighty: *{And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allâh's Leave}.* (Al-Baqarah, 102)

In addition, its effect is affirmed in the Prophetic Hadiths. As for the sorcerer, he is a disbeliever in Allâh, the Almighty and in what has been revealed to Muhammad (Peace be upon him). Allâh, the Almighty says: *{...Neither of these two (angels) taught anyone (such things) till they had said: "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter}.* (Al-Baqarah, 102)

Q 175: What is the [Hadd] Prescribed Penalty for the Sorcerer?

A--- Narrated Imam At-Tirmidhi: Allâh's Messenger (Peace be upon him) says: "*The Prescribed Penalty for the sorcerer is a hit with the sword.*" (A Weak Hadith narrated by At-Tirmidhi)

At-Tirmidhi added: This penalty has been brought into effect by the well knowledgeable from among the

companions of Prophet Muhammad (Peace be upon him) and others. This is also the opinion of Imam Malik Ibn Anas. Imam Ash-Shafi`i said: The sorcerer is to be killed if his acts reach the degree of disbelief, but if they do not, he is not to be killed.

In addition, killing the sorcerer was affirmed by the following: `Umar Ibn Al-Khattab, his son `Abdullah, his daughter Hafsah, `Uthman Ibn `Affan, Jundub Ibn `Abdullah, Jundub Ibn Ka`b, Qais Ibn Sa`d, `Umar Ibn `Abdul `Aziz, Imam Ahmad, Imam Abu Hanifah, and many others.

Q 176: What is Nushrah?

A--- Nushrah is to remove the charm someone is affected with. If this is done through sorcery or the like, it is then a devilish piece of work. But, if it is done through Ruqyah[1] that is recited as a means of curing an ailment , there is no harm in that.

Q 177: What are the lawful Ruqa (Pl. Ruqyah)?

A--- The lawful Ruqyah is only comprised of parts of the Glorious Qur'ân and the Prophetic Sunnah, pronounced in Arabic, while the one who recites them and on whom they are recited, believe that they can not be effective except by Allâh's Leave. Jibrîl (Peace be upon him) practiced Ruqyah for the sake of Prophet Muhammad (Peace be upon him) who did the same for many of his honorable companions and did not prevent them from practicing it. Rather, he ordered them to practice it and allowed them to receive payment for this service. All this can be found in the two Sahihs: Bukhari and Muslim.

Q 178: What are the unlawful Ruqa (Pl. Ruqyah)?

A--- The unlawful Ruqa are those which are not comprised of parts of the Glorious Qur'ân or the Prophetic Sunnah, and that which is not recited in Arabic. This is certainly a devilish, prohibited work. Practicing it (in this way) as done by most sorcerers and liars and those who manipulate talismans and other means of witchcraft and books such as: Shams Al-Ma`arif and Shumus Al-Anwar, all this is forbidden and disliked in Islâm.

Q 179: What is the ruling pertaining to necklaces of amulets, strings, rings, threads, cowrie shells (supposedly used to save one from the influence of the evil eye!) etc.?

A--- Abu Bashir Al-Ansari (May Allâh be pleased with him) reported that he had (the opportunity of accompanying Allâh's Messenger (Peace be upon him) on some of his journeys. Allâh's Messenger (Peace be upon him) sent one of his messengers, `Abdullah Ibn Abu Bakr who said: I think he said (these words) when the people were at the places of rest: No necklace of strings will be left on the necks of the camels or the necklace kept unbroken. Imam Malik said: To my mind (this practice) of placing necklaces round the necks of camels or animals was because of the fact that they (wanted to save them) from the influence of the evil eye. (Bukhari and Muslim)

In addition, Allâh's Messenger (Peace be upon him) sent a messenger ordering: *"There shall not remain*

any necklace of string or any other kind of necklace round the necks of camels except it is cut off." (Bukhari and Muslim)

In addition, Allâh's Messenger (Peace be upon him) says: *"Verily, (illegal) Ruqa and (all types of amulets) are (regarded as) disbelief."* (Ahmad, Abu Dawud, Ibn Majah, Al-Baihaqi and Al-Hakim)

Allâh's Messenger (Peace be upon him) also says: *"Whosoever wears an amulet, Allâh, the Almighty will not grant him success; and whosoever wears a cowrie shell, Allâh, the Almighty will not grant him prosperity."* (Ahmad and Ibn Hibban)

In another narration: *"Whosoever wears an amulet, he becomes a polytheist."* (Ahmad and Al-Hakim)

He (Peace be upon him) said to the man who was holding an amulet: "What is this?" The man said: *"This is (an amulet). I hold it because I feel some kind of physical weakness." He (Peace be upon him) said: "Take it off for it will not increase you but in weakness, and if you die while wearing it, you will never prosper (in the Hereafter)."* (Ahmad and Al-Hakim)

Hudhaifah (May Allâh be pleased with him) cut a thread that was held by a man, then he recited Allâh's Statement: *{And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikun i.e. polytheists]}.* (Yusuf, 106) (Compiled by Ibn Abu Hatim)

Sa`id Ibn Jubair said: *"Whosoever cuts an amulet off the neck of someone, this may equal setting a slave free."* (Compiled by Ibn Abu Shaibah)

Q 180: What is the ruling concerning wearing amulets containing words from the Glorious Qur'ân?

A--- Some of the earlier scholars viewed this as permissible, but most of them do not. Among those who forbade it were `Abdullah Ibn `Akim, `Abdullah Ibn `Amr, `Abdullah Ibn Mas`ud and his companions. This view is the proper one, because the prohibition of wearing necklaces was general. In addition, they viewed this to keep the honor of the Glorious Qur'ân and not to let those, who are impure to carry or even touch it or part of it, and in order not to be taken as a pretext to wearing other things.

Q 181: What is the ruling concerning Soothsayers?

A--- Soothsayers are considered from among the Taghuts[1] who are helpers of the devils who inspire them as mentioned by Allâh, the Almighty: *{And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them (by making Al-Maitah (a dead animal) legal by eating it], then you*

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[1] The word *Taghut* covers a wide range of meanings: It means anything that is worshipped other than the Real God (Allah) i.e. all the false deities. It may be Satan, devils, idols, stones, the sun, stars, angels, human beings e.g. Messengers of Allah, who were falsely worshipped and taken as *Taghuts*. Likewise saints, graves, rulers, leaders etc. are falsely worshipped and wrongly followed. Sometimes "*Taghut*" means a false judge who gives a false judgement. (Translator)

would indeed be Mushrikun (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh was made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism]}. (Al-An-`am, 121)

They descend upon them, disclosing what they may hear and they add to it one-hundred lies of their own. Allâh, the Almighty says: *{Shall I inform you (O people!) upon whom the Shayatin (devils) descend? They descend on every lying, sinful person, who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars}.* (Ash-Shu`ra', 221-223)

Narrated `A'ishah (May Allâh be pleased with her): Some people asked the Prophet (Peace be upon him) regarding the soothsayers. He said: *"They are nothing." They said: "O Allâh's Messenger! Some of their talk comes true." The Prophet (Peace be upon him) said: "That word which happens to be true is what a Jinn snatches away by stealth (from the Heavens) and pours it in the ears of his friend (the fortuneteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies."*[1] (Abu Dawud, At-Tirmidhi and Ibn Majah)

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[1]Narrated `A'ishah (May Allah be pleased with her): I heard Allah's Messenger (Peace be upon him) saying, "The angels descend on the clouds and mention this or that matter decreed in the Heavens. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it,

Q 182: What is the ruling concerning whosoever believes a Soothsayer?

A--- Allâh, the Almighty says: *{Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh}.* (An-Naml, 65)

Allâh, the Almighty says: *{And with Him are the keys of the Ghaib (all that is hidden), none knows them but He}.* (Al-An`am, 59)

Allâh, the Almighty says: *{Or that the Ghaib (Unseen) is with them, and they write it down?}*(At-Tur, 41)

Allâh, the Almighty says: *{Is with him the knowledge of the Unseen so that he sees?}.* (An-Najm, 35)

Allâh, the Almighty says: *{Allâh knows but you do not know}.* (Al-Baqarah, 216, 232& Al `Imran, 66)

Allâh's Messenger (Peace be upon him) says: *"Whosoever came to a soothsayer or a priest and believed him (i.e. what he says), he certainly disbelieved in what was revealed to Muhammad (Peace be upon him)."* (Abu Dawud and At-Tirmidhi)

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and the latter would add to it one-hundred lies of their own." (Sahih Bukhari)

Narrated `A'ishah (May Allah be pleased with her): The Prophet (Peace be upon him) said: "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something into a bottle, and they add one hundred lies to that (one word)." (Sahih Bukhari, quoted by translator)

He (Peace be upon him) says: "*Whosoever came to a soothsayer and asked him about something and believed him, the prayers he performs for forty days would not be accepted.*" (Sahih Muslim)

Q 183: What is the ruling concerning Practicing Astrology?

A--- Almighty Allâh says: *{It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea}.* (Al-An`am, 97)

Allâh, the Almighty says: *{And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils)}.* (Al-Mulk, 5)

Allâh, the Almighty says: *{And the stars are subjected by His Command}.* (An-Nahl, 13)

Allâh's Messenger (Peace be upon him) says: *"I only fear for my Ummah (Nation) believing in the stars, denying the Divine Decree, and the aggression of leaders."* (Compiled by Abu Ya`la)

Ibn `Abbas (May Allâh be pleased with them) said regarding those who practice astrology: *"I think that whosoever does this, he has no share (of reward) in the Hereafter."* (Compiled by Al-Baihaqi)

Abu Qatadah mentioned Allâh's Statement: *{And We have adorned the nearest heaven with lamps}, (V. 67:5)* and said: *"The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as*

missiles to hit the devils, and as signs to guide travelers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Compiled by Ibn Jarir).

Q 184: What is the ruling concerning attributing the fall of rain to the rising or setting of stars?

A--- Allâh, the Almighty says: *{And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!}.* (Al-Waqi`ah, 82)

Narrated Sufyan (May Allâh be pleased with him): `Ubaidullah said: *"I heard Ibn `Abbas saying, "Following are some traits of the people of the pre-Islâmic period of ignorance (a) to defame the ancestry of other families, (b) and to wail over the dead." `Ubaidullah forgot the third trait. Sufyan said: "They say it (i.e. the third trait) was to believe that rain was caused by the influence of stars (i.e. if a special star appears it will rain)."* (Sahih Muslim)

It is narrated on the authority of Zaid Ibn Khalid Al-Juhani: The Messenger of Allâh (Peace be upon him) led the morning prayer at Hudaibiyah. There were some marks of rainfall during the night. At the conclusion of the prayer he turned towards the people and observed: *"Do you know what your Lord has said?"* They replied: *"Allâh and His Messenger know best."* Upon this he (the Prophet) remarked: *"He (Allâh) said: Some of My slaves entered the morning as My believers and some as unbelievers. He who said: We have had rainfall due to the Blessing and Mercy of Allâh, he is My believer and a*

disbeliever of stars, and who said: We have had rainfall due to the rising of such and such (star), disbelieved in Me and affirmed his faith in the stars."(Bukhari and Muslim)

Q 185: What is the ruling pertaining to Divination and the like?

A--- Allâh, the Almighty says: *{Verily, their evil omens are with Allâh but most of them know not}.* (Al-A`raf, 131)

Abu Hurairah (May Allâh be pleased with him) reported: Allâh's Messenger (Peace be upon him) said: *"There is no infection (by itself without the Will of Allâh), no Safar, no Hamah." A desert Arab said: 'Allâh's Messenger, how is it that when the camel is in the sand it is like a deer, then a camel afflicted with (scab) mixes with it and it is infected with (scab)?' He (the Prophet) said: "Who infected the first one?"* (Bukhari and Muslim)

Allâh's Messenger (Peace be upon him) says: *"Divination is polytheism, divination is polytheism." (Abu Dawud, At-Tirmidhi, Ibn Majah and Al-Hakim)*

He (Peace be upon him) says: *"Whomsoever is prevented from doing something by Divination, he is a polytheist." They said: "What is the expiation for this?" He (Peace be upon him) said: "That you say: O Allâh! There is no good but Yours, no good omen but Yours, and no god but You."* (Imam Ahmad)

Anas (May Allâh be pleased with him) reported: *"Allâh's Messenger (Peace be upon him) says: There is no transitive disease, no divination, but the good omen*

that pleases me is the good or fair word." (Bukhari and Muslim)

Q 186: What is the ruling pertaining to the Evil Eye?

A--- Allâh's Messenger (Peace be upon him) says: *"The effect of an evil eye is a fact."* (Bukhari and Muslim)

Narrated Umm Salamah (May Allâh be pleased with her): That the Prophet (Peace be upon him) saw in her house a girl whose face had a black spot. He said. *"She is under the effect of an evil eye; so treat her with a Ruqyah."* (Bukhari and Muslim)

Narrated `A'ishah (May Allâh be pleased with her): *The Prophet (Peace be upon him) ordered me or somebody else to do Ruqyah (if there was danger) from an evil eye."* (Bukhari and Muslim)

He (Peace be upon him) says: *"No Ruqyah is allowed but for an evil eye or fever."* (Imam Ahmed)

Other narrations in this regard can be found among the authentic Hadiths. But, we should know that the evil eye can not be effective unless Allâh, the Almighty Wills. With this, the following verse was interpreted by many of our earlier scholars: *{And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân)}*. (Al-Qalam, 51)

Q 187: Into how many divisions are sins (deeds of disobedience) divided?

A--- Sins are divided into Major and Minor ones.

Q 188: How are sins expiated?

A--- Allâh, the Almighty says: *{If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise)}*. (An-Nisa', 31)

Allâh, the Almighty says: *{Verily, the good deeds remove the evil deeds (i.e. small sins)}*. (Hud, 114)

Thus, Almighty Allâh informed us that sins are expiated by means of avoiding committing Major sins and performing good deeds. In addition, the Hadith says: *"And do a good deed after a sinful one to remove it."* (Ahmad, At-Tirmidhi, Al-Hakim)

In addition, the authentic Hadiths state that the following deeds of obedience along with others expiate sins and misdeeds: these acts are as follows: performing perfect ablution, walking to the mosques for prayer, performing the five compulsory prayers, attending Friday Prayers, fasting Ramadan, standing in prayer through its nights and the Night of Power in particular, and fasting during the day of `Ashuraa.' However, most of these Hadiths stipulate that one should avoid committing Major sins. Thus, avoiding Major sins is a precondition for expiating the Minor sins through performing good deeds.

Q 189: What is the meaning of "Major Sins"?

A--- In this connection, the companions of the Prophet (Peace be upon him) and the earlier pious scholars said: This implies all sins that incur a major

Prescribed Penalty. It is also said: this implies all sins that are followed by a curse, wrath, fire or any sort of punishment. It is also said: this implies all sins the committing of which shows the indifference of the doer towards Islâm and Allâh, the Almighty.

Among the well-known major sins are: To join partners in worship with Allâh, to practice sorcery, to kill a person which Allâh has forbidden except for a just cause (according to Islâmic Law), to eat up Riba (usury), to eat up the property of an orphan, to show one's back to the enemy and flee from the battlefield at the time of fighting, to accuse chaste women who never even think of anything touching their chastity and are good believers, to drink wine, and to show impudence to parents, etc.

Ibn `Abbas (May Allâh be pleased with them) said: the Major Sins could reach 70in number. Whosoever traces the sins called major ones, will find them more than seventy. Moreover, if one counts the so-called major sins mentioned in various Hadiths, the number will surely exceed 70.

Q 190: How can all sins – Major and Minor – be expiated?

A--- All sorts of sins can be expiated through sincere repentance. Allâh, the Almighty says: *{O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)}.* (At-Tahrim, 8)

Allâh, the Almighty says: *{Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds and Allâh is Oft-Forgiving, Most Merciful}.* (Al-Furqan, 70)

Allâh, the Almighty says: *{And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; and none can forgive sins but Allâh, and do not persist in that (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders)}.* (Al `Imran, 135, 136)

Allâh's Messenger (Peace be upon him) says: "Repentance demolishes all the previous evil deeds."

`Abdullah Ibn Mas`ud (May Allâh be pleased with him) reported: I heard Allâh's Messenger (Peace be upon him) saying: *Allâh is more pleased with the repentance of His believing servant than a person who loses his riding beast carrying food and drink. He sleeps (being disappointed of its recovery) and then gets up and goes in search for that, until he is stricken with thirst, then comes back to the place where he had been before and goes to sleep completely exhausted placing his head upon his hands waiting for death. And when he gets up, lo! There is before him his riding beast and his provisions of food and drink. Allâh is more pleased with*

the repentance of His servant than the recovery of this riding beast along with the provisions (of food and drink)." (Bukhari and Muslim)

Q 191: What is the meaning of "Sincere Repentance"?

A--- The term *"Sincere Repentance"* implies the existence of three things: Giving up the sinful deed that was committed, regretting it, and showing a firm will not to ever return to it. . If there is oppression against anyone else, one should beg him for forgiveness before the coming of the Day of Resurrection when everyone will inevitably receive their rights. Moreover, this is the sort of oppression that Allâh, the Almighty will not let an atom of it go without reckoning. Narrated Abu Hurairah (May Allâh be pleased with him): Allâh's Messenger (Peace be upon him) says: *"Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to the oppression, which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded onto him."* (Sahih Bukhari)

Q 192: When are the doors to repentance closed for each human being?

A--- Allâh, the Almighty says: *{Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom*

Allâh will forgive and Allâh is Ever All-Knower, All-Wise}. (An-Nisa', 17)

The Companions of the Prophet (Peace be upon him) unanimously agreed that everything that is done in disobedience to Allâh, is an act of ignorance whether it be on purpose or not.

Allâh's Messenger (Peace be upon him) says: *"Verily, Allâh accepts the repentance of the slave till he experiences the agony of death." (Ahmad, At-Tirmidhi and Ibn Majah) This is affirmed in so many Hadiths, but, if the slave saw the Angel of Death, his soul was constrained in his chest, and it reached the throat and he witnessed the agony of death, upon that no repentance would be accepted and there would not be any way to escape. {And they cried out when there was no longer time for escape}.* (Sad, 3)

Allâh, the Almighty says: *{And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment}.* (An-Nisa', 18)

Q 193: When does repentance cease for the whole universe?

A--- Almighty Allâh says: *{The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed it not before, nor earned good (by performing the deeds of righteousness) through his Faith. Say: "Wait you! We (too) are waiting."}.* (Al-An`am, 158)

Allâh's Messenger (Peace be upon him) narrated: The Last Hour will not be established till the sun rises from the West. So, when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islâm) but that will be the time when: (As Allâh says:) *{No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith}*. (Al-An`am, 158) (Bukhari and Muslim)

Safwan Ibn `Abbas said: I heard Allâh's Messenger (Peace be upon him) saying: *"Verily, Allâh opened a gate for repentance towards the West whose width is (equal to the march of) seventy years; it will not be closed till the sun rises therefrom."* (Transmitted by At-Tirmidhi, An-Nasa'i and Ibn Majah)

Q 194: What is the ruling concerning whosoever dies from among the monotheists while he insists on committing a Major Sin?

A--- Allâh, the Almighty says: *{And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account}*. (Al-Anbiya', 47)

Allâh, the Almighty says: *{And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they*

denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)}. (Al-A`raf, 8, 9)

Allâh, the Almighty says: *{On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves}*. (Al `Imran, 30)

Allâh, the Almighty says: *{(Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly}*. (An-Nahl, 111)

Allâh, the Almighty says: *{And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly}*. (Al-Baqarah, 281)

Allâh, the Almighty says: *{That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the eight of an atom (or a small ant) shall see it}*. (Az-Zalzalah, 6-8)

`A'ishah (May Allâh be pleased with her) reported: Allâh's Messenger (Peace be upon him) says: *"He who is taken to account on the Day of Resurrection is in fact put to torment."* I said: *"Has Allâh, the Exalted and Glorious, not said this: {He will be made subject to an easy reckoning}? Thereupon he said: "(What it implies)*

is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment." (Bukhari and Muslim)

According to the earlier texts concerning the Gathering, the Affairs of the Last Hour, the Balance, the Spreading of the Records of deeds, Presentation, Reckoning, the Straight Path, and Intercession, etc., according to all these, we come to know that people's ranks are different in the Hereafter, like the differences between them in this present life. However, what the Qur'ânic verses, Prophetic Hadiths, and opinions of the earlier pious scholars and companions of the Prophet (Peace be upon him) all affirmed, is that the disobedient from among the people of Monotheism are of three ranks:

(a) A group whose good deeds outweigh their bad ones, those will enter Paradise and will never be touched by the Fire.

(b) A group whose good deeds and bad deeds are equal; so their bad deeds did not allow them to enter Paradise, and their good ones did not allow them to enter Hell-fire. Consequently, they are called "Men on A`raf" [1] whom Allâh mentioned to be stopped between Paradise and Hell till Allâh Wills, then they are made to enter Paradise. Allâh, the Almighty says: *{And between them will be a (barrier) screen and on Al-A`raf will be men*

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[1] *Al-A`raf*: It is said that it is a wall between Paradise and Hell and it has on it elevated places. (Translator)

(whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salamun `Alaikum" (Peace be on you), and at that time they (men on Al-A`raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers)." And the men on Al-A`raf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?" Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): Enter Paradise, no fear shall be on you, nor shall you grieve}. (Al-A`raf, 46- 49)

(c) A group of people, who meets Allâh while they insist on committing major sins and they are basically from among the people of Monotheism, whose good deeds outweigh their bad ones. They would enter Hell according to the seriousness of their sins: some of them would be taken by the Fire till their heels, some till their legs, some till their knees, and some of them would be taken by the fire except for their foreheads (the place on which they prostrate themselves in prayer). The last category are those on their right. Allâh, the Almighty will make Muhammad's Intercession possible, along with the intercession of other Prophets, angels and whom He

wills. He would set for them a limit whom they will take out from Hell. Then, He would set for them a less-restricted limit of whom they would take out from Hell, etc, till they would take out from Hell whomsoever has in his heart, what equals the weight of a Dinar of good, and less and less, till there would be no good at all in his heart. Moreover, none from among the monotheists will be kept for good in Hell, no matter what they have committed! But, those from among them, whose faith was greater and whose sin was lighter, their torment in Hell-fire would be lighter and the period they stay therein will be less, and vice versa.

Allâh's Messenger (Peace be upon him) says: *"Whosoever said La Ilah illa Allâh (none has the right to be worshipped but Allâh), it would benefit him one day, regardless of what he would be afflicted with before that (day)."* (Transmitted by Al-Baihaqi and Abu Nu`aim)

Q 195: Are Al-Hudud (the Prescribed Penalties) expiatory?

A--- Narrated `Ubada Ibn As-Samit who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of the pledge of Al-`Aqabah: *Allâh's Messenger (Peace be upon him) said, while a group of his companions were around him, "Swear allegiance to me, not to join anything in worship along with Allâh, not to steal, not to commit illegal sexual intercourse, not to kill your children, not to accuse an innocent person (to spread such an accusation among people), and not to be disobedient (when ordered) to do a good deed." The Prophet (Peace be upon him) added:*

"Whoever among you fulfills his pledge will be rewarded by Allâh. And whoever indulges in any one of them (except the ascription of partners to Allâh) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." `Ubada Ibn As-Samit added: "So we swore allegiance for these (points to Allâh's Messenger)." (Bukhari and Muslim)

Q 196: How can we compromise between the saying of the Prophet "It is up to Allâh to forgive or punish him", and what was mentioned earlier that one whose sins outweigh his good deeds, will enter Hell-fire?

A--- There is no contradiction between the two, as, whom Allâh wishes to forgive, he will be brought to an easy account.

Ibn `Umar (May Allâh be pleased with them) reported: A person said to Ibn `Umar: What did you hear Allâh's Messenger (Peace be upon him) say about an intimate conversation? He said: I heard him say: A believer will be brought to his Lord, Exalted and Glorious is He, on the Day of Resurrection, and He would place upon him His veil, and make him confess his faults. Then, He would say: Do you recognize (your faults)? He would reply: My Lord, I do. He (the Lord) would say: I concealed them for you in the worldly life, and today I forgive them for you." (Bukhari and Muslim)

But, as for those who enter Hell-fire due to their sins, those are the ones who are taken to account. Allâh's

Messenger (Peace be upon him) says: *"He who is taken to account on the Day of Resurrection is in fact put to torment."* (Bukhari and Muslim)

Q 197: What is the 'straight path' we are ordered to follow?

A--- The religion of Islâm is the straight path we are ordered to follow and are forbidden to leave. It is the religion with which Allâh sent His Messengers and revealed His Books. He accepts none but it, from His slaves, and He saves none but those who follow it. Whosoever follows other than it, will certainly go astray. Allâh, the Almighty says: *{And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path}.* (Al-An`am, 153)

The Prophet (Peace be upon him) drew a line (on the earth) then said: "This is the Straight Path of Allâh." Then, he drew lines to its right and left, and said: "These are paths, none amongst which is without a devil calling thereto." Then he (Peace be upon him) recited: *{And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path}.* (Al-An`am, 153) (Ahmad and Ibn Hibban)

He (Peace be upon him) says: *"Allâh set a parable of a Straight Path...," then he said: "the Straight Path is Islâm." (Ahmad and Ibn Jarir)*

Q 198: How can one keep firm on the straight path?

A--- This can not be done unless one adheres firmly to the Glorious Qur'ân and the Prophetic Sunnah. Allâh,

the Almighty says: *{And whosoever obeys Allâh and the Messenger (Muhammad), then they will be in the company of those on whom Allâh has bestowed His Grace,of the Prophets, the Siddiqun,*[1] *the martyrs, and the righteous. And how excellent these companions are!}.* (An-Nisa', 69)

Those on whom Allâh has bestowed His Grace are the same to whom the Straight Path was attributed in the Al-Fatihah, (the Opening Chapter): *{Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Angry (such as the Jews) nor of those who went astray (such as the Christians)}.* (Al-Fatihah, 6, 7)

There is no greater grace bestowed on the slave of Allâh than guiding him to the Straight Path and enabling him to avoid the paths that lead astray. Allâh's Messenger (Peace be upon him) left his Ummah (nation) on this path as he explained: *"I have left you on the clear Path, whose night is like its day, and none goes astray thereof after me but one who will perish."* (Ibn Majah)

Q 199: What is the opposite of 'Sunnah'?

A--- Innovation is the opposite of Sunnah. Innovation means to legislate what has not been ordained by Allâh, the Almighty. Allâh's Messenger (Peace be upon him) refers to this when he says: *"If any of you introduces*

[1] Those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (May Allah be pleased with him). (Translator)

into this affair of ours "religion" anything which does not belong to it, it is rejected." (Bukhari and Muslim)

He (Peace be upon him) says: *"Adhere to my Sunnah and the way of the rightly-guided Caliphs (those who come) after me, stick to it, adhere thereto firmly, and beware of innovations, for every innovation is a misguidance."* (Abu Dawud, At-Tirmidhi and Ibn Majah)

He (Peace be upon him) says: *"... and this nation will be divided into seventy-three religious sects, all in Hell, except one, and that one is: on which I and my companions are today, i.e. following the Qur'ân and the Prophet's Sunnah."* (Abu Dawud, At-Tirmidhi and Ibn Majah)

Allâh, the Almighty declared his (Peace be upon him) innocence from belonging to the people of Innovations, saying: *{Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad (Peace be upon him)) have no concern in them in the least. Their affair is only with Allâh}.* (Al-An`am, 159)

Q 200: What are the divisions of Innovation which contradict the religion?

A--- There are two divisions: Blasphemous Innovation and Non-blasphemous Innovation.

Q 201: What are the Blasphemous Innovations?

A--- Though they are numerous, they can be defined as follows: It is whatsoever denies or rejects a matter that is unanimously agreed upon or well-known in the religion, like rejection of the Glorious Qur'ân and of

what Allâh sent His Messengers with. The Jahmis is a good example in this context. They rejected the Attributes of Allâh, the Almighty, along with their saying that the Qur'ân and Allâh's Attributes are created. Or, such as rejecting the fact that Allâh, the Almighty took Ibrahim (Abraham (Peace be upon him)) as a friend, or, that He Spoke directly to Musa (Moses (Peace be upon him)), or, such as the Innovations of those who denied Allâh's Knowledge, Acts, Pre-ordainment and Destiny. Or, such as those who liken Allâh, the Almighty to His creation, etc.

However, among those who went astray are some whose intention was to demolish the Pillars of Islâm and to raise suspicions around them. Those are certainly disbelievers and are the most malicious enemies of Islâm. But, those who were merely misguided and were led to hold misconceptions about the religion, they are regarded as disbelievers before showing them clear evidence that they were indeed misguided (and if they insist on adhering to their fallacies they continue to be disbelievers).

Q 202: Are there any kind of innovations that are not blasphemous?

A--- The Non-blasphemous Innovation is one that does not imply denying or rejecting the Glorious Qur'ân or anything that has been sent with Allâh's Prophets. Such as the Innovations of the Marwanis that were rejected by the dignified companions of the Prophet (Peace be upon him). However, the companions neither said that the Marwanis were disbelievers, nor did they

withdraw the pledge of allegiance paid to them. These Innovations were: they used to delay performing some prayers, they delivered the `Id sermon before the Prayer, and they abused some of the grand companions of the Prophet (Peace be upon him) on the pulpits, etc. They used to do so without any legal consideration, but it was only false interpretations, psychological desires, and worldly purposes that motivated them.

Q 203: What are the divisions of Innovation depending on the field in which it takes place?

A--- There are two divisions: Innovations in Acts of worship, and Innovations in dealings.

Q 204: What are the divisions of Innovations in acts of worship?

A--- There are two divisions:

First: Adopting methods of worship other than those prescribed by Allâh, the Almighty. For instance, the ignorant Sufis use musical instruments accompanied with dance, clapping, and singing resembling those in whose regard Allâh, the Almighty says: *{Their Salat (prayer) at the House (of Allâh, i.e. the Ka`bah at Makkah) was nothing but whistling and clapping of hands}.* (Al-Anfal, 35)

Second: Adopting as a method of worship something which was originally lawful, but which is done in other than its proper place, time, or manner. For instance, unveiling one's head is permitted while practicing Ihram, but if one who is not in the state of Ihram does it while performing Prayers, Fasting or other acts of

worship with the intention of drawing near to Allâh, this is deemed as an unlawful Innovation. Besides, performing supererogatory prayers at the forbidden times, and fasting the first day of the two `Ids.

Q 205: How does Innovation affect the Acts of Worship?

A--- First: it nullifies the whole act of worship such as adding a third Rak`ah to the Fajr Prayer, a fourth one to the Maghrib, or a fifth to the Zuhr Prayer, as well as decreasing a Rak`ah thereof.

Second: it does not nullify the act of worship though it is an (Innovation) itself, is basically nullified. Such as the one who adds a fourth time of washing to the body to be washed in Ablution. The Prophet (Peace be upon him) did not say it is nullified, but said: *"Whosoever adds to this, he certainly did something bad, transgressed and did (something) wrong."* (Abu Dawud and Ibn Majah)

Q 206: What are the Innovations concerning one's dealings?

A--- This means to impose conditions which are neither in Allâh's Book (Laws), nor in the Prophetic Sunnah, such as imposing conditions that may nullify that which is lawful, or legalize that which is unlawful. Also, stipulating the Wala'[1] to be for other than the

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[1] It is a right to inherit the property of a freed slave to the person who has freed him. Hadiths have made it clear that *Wala'* is like lineage. It cannot be sold or given as a gift, so selling it or offering it as a gift is prohibited. (Translator)

manumitter. Having heard the story of Barirah, Allâh's Messenger (Peace be upon him) stood up in front of the people, and after glorifying Allâh he said: *"Amma Ba`du (i.e. then after)! What about the people who impose conditions which are not in Allâh's Book (Laws)? Any condition that is not in Allâh's Book (Laws) is invalid even if they were one hundred conditions, for Allâh's decisions are the right ones and His conditions are the strong ones (firmer) and the Wala' will be for the manumitter."* (Bukhari and Muslim)

Q 207: What must we observe regarding the companions of the Prophet and his household?

A--- We should keep our hearts and tongues clean and sound regarding them all. We should work on spreading their merits and virtues, along with avoiding any discussion about any of the troubles that arose among them. We should also refer to their dignity and honor as we are taught by Allâh, the Almighty Who mentioned them in His Books: the Torah, the Gospel and the Glorious Qur'ân. Also, there are so many Hadiths informing us of their merits and unprecedented virtues. Allâh, the Almighty says: *{Muhammad is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurat (Torah).*

But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad (Peace be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)}. (Al-Fath, 29)

Allâh, the Almighty says: *{And those who believed, and emigrated and strove hard in the Cause of Allâh (Al-Jihad), as well as those who gave them) asylum and aid - these are the believers in truth, for them is forgiveness and Rizqun Karim (a generous provision i.e. Paradise)}.* (Al-Anfal, 74)

Allâh, the Almighty says: {*And the foremost to embrace Islâm of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success}.* (At-Tawbah, 100)

Allâh, the Almighty says: *{Allâh has forgiven the Prophet ((Peace be upon him)), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad (Peace be upon him)) in the time of*

distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful}. (At-Tawbah, 117)

Allâh, the Almighty says: *{(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad (Peace be upon him)). Such are indeed the truthful (to what they say). And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful}.* (Al-Hashr, 8, 9)

In addition, we should know and believe that Allâh already looked at the warriors of Badr and said: "Do whatever you like, for I have forgiven you." (Bukhari and Muslim) Their number was 313(three hundred and thirteen). Also, we believe that "None from among those who made the pledge under the tree would enter Hell-fire." (Sahih Muslim) But, Allâh was pleased with them and they with Him. Moreover, they were one thousand, four hundred (or, five hundred) on the Day of Hudaibiyah. Allâh, the Almighty says: *{Indeed, Allâh was pleased with the believers when they gave the Bai`ah*

(pledge) to you (O Muhammad (Peace be upon him)) under the tree: He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory}. (Al-Fat'h, 18)

We testify that they were the best of all generations of this Ummah (Community) which is the best of all nations and communities. Besides, if one amongst the generations to come after them were to spend as much gold as the mount of Uhud, it would not amount to as much as one Mudd of one of them or half of it. We also believe that they were not infallible; they might have made some mistakes, but they did their best to establish what is right and true.

The same can be said about the honorable wives of Prophet Muhammad (Peace be upon him) and his dignified household whom Allâh wished only to remove Ar-Rijs (evil deeds and sins) from them and to purify them with a thorough purification.

Moreover, we acquit ourselves from all in whose hearts or on whose tongues there was something bad concerning the companions of the Prophet (Peace be upon him) and his honorable household. We call Allâh, the Almighty to witness our love for them, following them, and defense of them in obedience to the will of Prophet Muhammad (Peace be upon him): "None should revile my companions." Rather, he (Peace be upon him) says: "I leave amongst you two weights: the first is Allâh's Book, so follow it firmly." Then, he (Peace be upon him) says: *"And my household, I remind you with*

Allâh for the sake of my household." This Hadith is transmitted in the two Sahihs: (Bukhari and Muslim.)

Q 208: Who in general is the best amongst the companions of the Prophet (Peace be upon him)?

A--- The best amongst them were the foremost to embrace Islâm of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun), then the people of Badr, then Uhud, then the people who made the Pledge of Ar-Ridwan, etc. Allâh the Almighty says: *{Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward)}.* (Al-Hadid, 10)

Q 209: Give details about who is the best amongst the companions of the Prophet (Peace be upon him)?

A--- Narrated Ibn `Umar (May Allâh be pleased with them): *"During the lifetime of the Prophet (Peace be upon him) we considered Abu Bakr as peerless and then `Umar and then `Uthman (coming next to him in superiority) and then we used not to differentiate between the companions of the Prophet."* (Sahih Al-Bukhari)

Narrated Abu Bakr (May Allâh be pleased with him): *"I said to the Prophet (Peace be upon him) while I was in the Cave, "If any of them should look under his feet, he would see us." He said: "O Abu Bakr! What do you*

think of two (persons) the third of whom is Allâh?" (Bukhari and Muslim)

Narrated Ibn `Abbas (May Allâh be pleased with him): The Prophet (Peace be upon him) says: *"If I were to take a Khalil, I would have taken Abu Bakr, but he is my brother and my companion (in Islâm)."* (Bukhari and Muslim)

The Prophet (Peace be upon him) says: *"Allâh sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said: 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr.* (Sahih Al-Bukhari)

The Prophet (Peace be upon him) said regarding the speaking of the wolf and the cow, *"But I believe in it and so do Abu Bakr and `Umar."* (Bukhari and Muslim)

Allâh's Messenger (Peace be upon him) says: *"O Ibn Al-Khattab! By Him in Whose Hand my life is! Never does Satan find you going on a way, but he takes another way other than yours."* (Bukhari and Muslim)

Narrated Abu Hurairah (May Allâh be pleased with him): Allâh's Messenger says: *"Among the nations before you, there used to be people who were inspired (though they were not Prophets). And if there is any of such a persons amongst my followers, it is `Umar."* (Bukhari and Muslim)

When `Uthman Ibn `Affan went to Makkah prior the Pledge of Ar-Ridwan, *"Allâh's Messenger (Peace be*

upon him) held out his right hand saying, 'This is `Uthman's hand.' He struck his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of `Uthman.'" (Sahih Al-Bukhari)

He (Peace be upon him) says: *"Whosoever digs the well of Rumah, he will enter Paradise" then `Uthman dug it. Then he (Peace be upon him) said: "Whosoever makes provisions for the Army of Al-`Usrah (the Battle of Tabuk), he will enter Paradise."* (Sahih Al-Bukhari)

Allâh's Prophet (Peace be upon him) says: *"Shouldn't I become shy of the one of whom the Angels became shy?"* (Sahih Muslim)

Allâh's Prophet (Peace be upon him) said to `Ali Ibn Abu Talib, *"You are (a part) of me, and I am (a part) of you."* (An Authentic Hadith)

The Prophet (Peace be upon him) informed us that `Ali Ibn Abu Talib loves Allâh and His Messenger, and that he is loved by Allâh and His Messenger.

Allâh's Prophet (Peace be upon him) says: *"Whomsoever I am his master, `Ali is his master."* (Ahmad and At-Tirmidhi)

The Prophet (Peace be upon him) says: *"Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no Prophet after me."* (Bukhari and Muslim)

Allâh's Prophet (Peace be upon him) says: *"Ten (persons) will enter Paradise: the Prophet will enter Paradise, Abu Bakr will enter Paradise, `Umar will enter Paradise, `Uthman will enter Paradise, `Ali will enter*

Paradise, Talha will enter Paradise, Az-Zubair Ibn Al-`Awwam will enter Paradise, Sa`d Ibn Malik will enter Paradise, and `Abdur-Rahman Ibn `Auf will enter Paradise." (Ahmad, At-Tirmidhi and Abu Dawud) Sa`id Ibn Zaid said: 'If you wish, I would name the tenth, i.e. himself.' May Allâh be pleased with them all!

Allâh's Messenger (Peace be upon him) says: *"The most merciful among my Ummah towards my Ummah is Abu Bakr, the severest (in rights) pertaining to Allâh's Religion is `Umar, the most modest is `Uthman, the most knowledgeable about what is lawful and unlawful is Mu`adh Ibn Jabal, the best reciter of Allâh's Book is Ubaiy, the most knowledgeable about the laws of inheritance is Zaid Ibn Thabit, and for each Ummah there is a trustee, and the trustee of this Ummah is Abu `Ubaidah Ibn Al-Jarrah."* (At-Tirmidhi, Ahmad and Ibn Hibban)

Allâh's Messenger (Peace be upon him) said *concerning Al-Hasan and Al-Husain that both are masters of the young men from the residents of Paradise and that they are his two flowers.* (Quoted from Sahih Bukhari)

He (Peace be upon him) says: *"O Allâh! I love them, so (please) love them."* (Bukhari and Muslim)

Once the Prophet brought out Al-Hasan and took him up the pulpit along with him and said: "*This son of mine is a Sayid (i.e. chief) and I hope that Allâh will help him bring about reconciliation between two Muslim groups."* (Sahih Bukhari)

He (Peace be upon him) said regarding their mother, Fatimah that she is *"The mistress of all the ladies of Paradise."* (Bukhari and Muslim)

There are countless merits and virtues of the companions of the Prophet (Peace be upon him). Affirming a virtue to any of them does not necessitate that he is far and above them all in every aspect save the four Rightly-guided Caliphs. The first three are due to the Hadith mentioned earlier and narrated by Ibn `Umar. As for `Ali Ibn Abu Talib, the earlier Sunni scholars unanimously agreed upon that he was the fourth after them as the best creatures on earth.

Q 210: How many years did the Caliphate last after Prophet Muhammad (Peace be upon him)?

A--- Narrated Abu Dawud and others on the authority of Sa`id Ibn Jamhan fromr Safinah as saying: Allâh's Messenger (Peace be upon him) says: *"The Caliphate after Prophethood will last for thirty years, then Allâh will grant kingship to whom He wills."* (At-Tirmidhi, Abu Dawud, Ahmad and Al-Hakim)

This refers to the period of Abu Bakr, `Umar, `Uthman and `Ali, (may Allâh be pleased with them all). Abu Bakr stayed for two years and three months, `Umar for ten years and six months, `Uthman for twelve years, `Ali for four years and nine months, and it comes to a total of thirty years including the Bai`ah (Pledge of allegiance) given for Al-Hasan Ibn `Ali, that was six months.

The first Muslim king was Mu`awiyah (May Allâh be pleased with him) who was the best among them all.

Then, followed a severe and unjust kingship, up till the time when `Umar Ibn `Abdul-`Aziz came. Indeed, the Sunni Muslim scholars regarded him as the fifth Caliph as he followed their (the previous four ones) very steps.

Q 211: What is the general proof of their (the four Caliphs') right to the Caliphate?

A--- The proofs are numerous: counting the period of the Caliphate of thirty years which is the period of their leadership, preferring them to all other companions of the Prophet (Peace be upon him), and what has been narrated by Samura Ibn Jundub saying: that a man said: *'O Allâh's Messenger! I saw as if a bucket descended from the sky. Then came Abu Bakr and took it and he drank very little thereof. Then, came `Umar who took it and drank till he was satisfied. Then, came `Uthman who took it and drank till he was satisfied. Then, came `Ali who took it and it was drawn from him and something thereof was spilt over him."* (Abu Dawud and Ahmad)

In addition, the Ummah has agreed on their Caliphate and none contests against this but who went astray and adopted Innovations.

Q 212: What is the detailed proof that the first three Caliphs had a right to the Caliphate?

A--- Abu Bakr (May Allâh be pleased with him) narrated the Prophet (Peace be upon him) as saying: *"'Who saw a vision from amongst you?' A man said: 'I have seen a balance that descended from the sky. You (the Prophet) weighed with Abu Bakr and you outweighed Abu Bakr, and Abu Bakr and `Umar got*

weighed, and Abu Bakr outweighed `Umar, and `Umar and `Uthman got weighed, and `Umar outweighed `Uthman, then the balance was raised up (to the sky again).'" (Abu Dawud and Al-Hakim)

Allâh's Messenger (Peace be upon him) says: *"Tonight, a pious man was made to see a vision that Abu Bakr was entrusted by Allâh's Messenger (Peace be upon him), `Umar was entrusted by Abu Bakr, and `Uthman was entrusted by `Umar."* (Abu Dawud, Al-Hakim and Ahmad)

Q 213: What is the proof of the Caliphate of Abu Bakr and `Umar?

A--- Narrated Abu Hurairah (May Allâh be pleased with him): I heard Allâh's Messenger (Peace be upon him) saying, *"While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allâh wished. Then Ibn Abu Quhafa (i.e. Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allâh forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattab took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."* (Bukhari and Muslim)

Q 214: What is the proof that Abu Bakr (May Allâh be pleased with him) had the right to the Caliphate; a successor to Allâh's Messenger?

A--- Narrated Jubair Ibn Mut`im (May Allâh be pleased with him): A woman came to the Prophet (Peace be upon him), and he ordered her to come back to him later. She said: *"What if I came and did not find you?" As if she wanted to say, "If I found you dead?" The Prophet said: "If you should not find me, go to Abu Bakr."* (Bukhari and Muslim)

`A'ishah (May Allâh be pleased with her) narrated: Allâh's Messenger (Peace be upon him) said to me: *"Call your father and brother unto me. I want to get something written, for I fear someone to wish for it (the Caliphate), or someone else says: I deserve it (more than anyone else), but Allâh and the Believers wish no one but Abu Bakr."* (Sahih Bukhari)

Abu Musa (May Allâh be pleased with him) reported: *When the Messenger of Allâh (Peace be upon him) became ill and his illness became serious he ordered Abu Bakr to lead the people in prayer...". "So, Abu Bakr led the prayer (during this period of illness) in the life of the Messenger of Allâh (Peace be upon him)."* (Bukhari and Muslim)

Besides, all the companions of the Prophet (Peace be upon him) from among the Muhajirun and the Ansar paid homage to Abu Bakr and none contested.

Q 215: What is the proof that `Umar (May Allâh be pleased with him) had the right to the Caliphate and being a successor to Abu Bakr?

A--- Allâh's Messenger (Peace be upon him) says: *"I do not know when I will be dead, so follow the two who come after me." He pointed to Abu Bakr and `Umar*

(May Allâh be pleased with them). (At-Tirmidhi, Ibn Majah, Ahmad and Al-Hakim)

Narrated Hudhaifah (May Allâh be pleased with him): *"... `Umar said: 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifah) said: 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' `Umar asked, 'Will the door be broken or opened?' I replied, 'It will be broken.' `Umar said: 'Then it will never be closed again.'* (Sahih Bukhari)

The whole Ummah unanimously agreed on his right to be the successor of Abu Bakr (May Allâh be pleased with them).

Q 216: What is the proof that `Uthman (May Allâh be pleased with him) had the right to the Caliphate and being a successor to Abu Bakr and `Umar?

A--- Narrated `A'ishah (May Allâh be pleased with her) Allâh's Messenger (Peace be upon him) saying: *"O `Uthman! If one day Allâh gave you this issue (the Caliphate) and the hypocrites wanted you to take off the shirt (Caliphate) Allâh bestowed on you, do not take it off." He said it thrice.* (Ibn Majah, At-Tirmidhi, Ibn Hibban and Al-Hakim)

The People of Shura (Consultation) agreed on his leadership, then all the Prophet's companions. The first to pay him homage was `Ali Ibn Abu Talib after `Abdur-Rahman Ibn `Auf, then the rest of the people.

Q 217: What is the proof that `Ali (May Allâh be pleased with him) had the right to the Caliphate and being a successor to Abu Bakr, `Umar and `Uthman?

A--- The Prophet (Peace be upon him) passed by `Ammar and removed the dust from his head and said: *"May Allâh be Merciful to `Ammar. He will be killed by a rebellious aggressive group. `Ammar will invite them to (obey) Allâh and they will invite him to the (Hell) fire." (Bukhari and Muslim) Thus, `Ammar was on the side of `Ali (May Allâh be pleased with him) and he was killed by the people of Sham (Syria) while he was inviting them to obey Allâh, the Prophetic Sunnah, Jama`ah (Community), and the true Imam: `Ali* (May Allâh be pleased with him). This Hadith is Authentic.

Abu Sa`id Al-Khudri (May Allâh be pleased with him) reported that Allâh's Messenger (Peace be upon him) says: *"A group would secede itself (from the Ummah) when there would be dissension among the Muslims. One of the two groups, who would be nearer the truth, would kill them."* ***(Sahih Muslim)*** The Khawarij seceded from the Ummah and they were killed by `Ali on the Day of Nahrawan. Thus, he is nearer to the truth as agreed upon by the People of Sunni Islâm.

Q 218: How should Muslims deal with the people in authority?

A--- We should pay counsel to the people of authority by following them on the truth and obeying them in truth, ordering them to adhere to the truth and reminding them kindly of the truth. We should pray behind them, fight with them, paying Zakah and charity

to them, being patient towards them even if they became transgressors, quitting secession from them with force unless they show clear disbelief. Also, we should never over-praise them in a way to mislead them. We should supplicate Allâh the Almighty to guide them and grant them full success.

Q 219: What is the textual proof for this?

A--- Allâh the Almighty says: *{O you who believe! Obey Allâh and obey the Messenger (Muhammad (Peace be upon him)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger ((Peace be upon him)), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination}*. (An-Nisa', 59)

Narrated Anas Ibn Malik (May Allâh be pleased with him): Allâh's Messenger (Peace be upon him) says: *"You should listen to and obey your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."* (Sahih Bukhari)

Narrated Ibn `Abbas (May Allâh be pleased with him): The Prophet (Peace be upon him) says: *"Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-Islâmic period of Ignorance (as rebellious sinners)."* (Bukhari and Muslim)

`Ubadah Ibn As-Samit (May Allâh be pleased with him) said: *"The Prophet (Peace be upon him) called us*

and we gave him the Pledge of allegiance for Islâm, and among the conditions on which he took the Pledge from us, was that we were to listen to and obey (the orders), both at the time when we were active and at the time when we were tired, and at our time of difficulty and our time of ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allâh." (Bukhari and Muslim)

Narrated 'Abdullah: The Prophet (Peace be upon him) says: *"A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allâh), but if an act of disobedience (to Allâh) is imposed, one should not listen to it or obey it."* (Sahih Muslim)

He (Peace be upon him) says: *"There is no submission in matters involving disobedience to Allâh or His displeasure. Submission is obligatory only in what is good (and reasonable)."* (Bukhari and Muslim)

He (Peace be upon him) says: *"You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey."* (Bukhari and Muslim)

Allâh's Messenger (Peace be upon him) says: *"One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allâh on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance*

(to an Amir) will die the death of one belonging to the days of Jahilliyah." (Sahih Muslim)

Allâh's Messenger (Peace be upon him) says: *"Anyone who tries to disrupt the affairs of this Ummah while they are united, you should strike him with the sword whoever he be. (If remonstrance does not prevail with him and he does not desist from his disruptive activities, he is to be killed.)"* (Sahih Muslim)

Allâh's Messenger (Peace be upon him) says: *"Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: O Messenger of Allâh, shouldn't we fight against them? He replied: 'No, as long as they perform the prayer.'"* (Sahih Muslim) ("Hating and disapproving" refers to liking and disliking from the heart.)

Q 220: Who bears the responsibility of enjoining the good and forbidding the evil? What are its ranks?

A--- Allâh, the Almighty says: *{Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma`ruf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful}.* (Al `Imran, 104)

Abu Sa`id Al-Khudri (May Allâh be pleased with him) narrated, I heard the Messenger of Allâh (Peace be upon him) saying: *"He who amongst you sees something*

abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith." (Sahih Muslim)

There are countless proofs and evidences concerning this issue, all of which implies the necessity of enjoining the good and forbidding the evil on whosoever sees it. If anyone carries this out, the rest of the Ummah will be saved from Allâh's Wrath. The more one is able (to do it), the more it is necessary for him to do it himself. Verily, none was saved upon the descent of torment on the heads of the disobedient but those who forbade them from committing the evil.

Q 221: What is the ruling pertaining to the Wondrous Acts of Auliya'?

A--- The wondrous acts attributed to Auliya' are real and true. A wondrous act is an unusual thing that is done unwillingly at the hands of the Auliya'. It is not accompanied by a challenge, and Allâh, the Almighty may do it through their hands without their own knowledge. Such as the story of the People of the Cave, the People of the Rock, and the story of Juraij, the monk. Among the wondrous acts that took place at the hands of the companions of the Prophet (Peace be upon him) were: what happened to Abu Bakr during the Apostasy Wars, the reach of `Umar's call to Sariyah while he was standing on the pulpit (in Madinah) and Sariyah was in Sham (Syria), `Umar's letter to the Nile of Egypt causing it to flow, the horses of Al-`Alaa' Ibn Al-Hadrami on which he (and his men) crossed the sea during the

conquest of Bahrain, and performing the prayer by Abu Muslim Al-Khawalani in the fire set for him by Al-Aswad Al-`Ansi.

Along with so many others, that happened during the life of Prophet Muhammad (Peace be upon him) and after his death for His honorable companions and their followers till the Day of Resurrection. In fact, all these were miracles for Prophet Muhammad (Peace be upon him) for they did not attain this dignity but by following and adhering firmly to him. So, if any miracle or unusual thing appeared by the hand of one who is not adherent to Allâh's Messenger (Peace be upon him), it is thus a trial, sorcery and not a miracle or a wondrous act, and he is indeed one of the Auliya' of Satan. May Allâh grant us refuge against him.

Q 222: Who is Allâh's Wali[1] (pl. Auliya')?

A--- The Wali is the one who believes in Allâh, fears Him, follows His Straight Path, and follows His Messenger (Peace be upon him).

Allâh, the Almighty says: *{No doubt! Verily, the Auliya' of Allâh, no fear shall come upon them nor shall they grieve}.* (Yunus, 62)

Then, He says: *{Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)}.* (Yunus, 63)

Allâh, the Almighty says: *{Allâh is the Wali (Protector or Guardian) of those who believe. He brings*

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[1] i.e. Protector, guardian, supporter, helper, friend, etc.

them out from darkness into light. But as for those who disbelieve, their Auliya' (supporters and helpers) are Taghut [false deities and false leaders], they bring them out from light into darkness}. (Al-Baqarah, 257)

Allâh, the Almighty says: *{Verily, your Wali (Protector or Helper) is none other than Allâh, His Messenger, and the believers, - those who perform As-Salat, and give Zakah, and they are Raki`un[1]. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the Party of Allâh will be victorious}.* (Al-Ma'idah, 55, 56)

Allâh's Messenger (Peace be upon him) says: *"Verily, the household of so and so are not my Auliya' (helpers and protectors), my Auliya' are none but the pious people."* (Sahih Bukhari)

Al-Hasan (May Allâh grant him Mercy) said: *Some people claimed that they love Allâh, so He tried them with this verse: {Say (O Muhammad to mankind): "If you (really) love Allâh then follow me, Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful}.* (Al `Imran, 31)

Imam Ash-Shafi`i (May Allâh grant him Mercy) said: *If you see a man who walks on the surface of water, or flies in the air, don't believe him or be misled by him till you know (for certain) that he earnestly follows Prophet Muhammad* (Peace be upon him).

Q 223: Who is the group referred to by the Prophet (Peace be upon him) in the following Hadith:

[1] i.e. those who bow down or submit themselves with obedience to Allah in Prayer. (Translator)

"A group of people from my Ummah will continue to obey Allâh's Command, and those who desert or oppose them shall not be able to do them any harm. They will dominate the people until Allâh's Command is executed (i.e. Resurrection is established?."[1]

A--- This group is the one who will survive from among the seventy-three religious sects as given exception by Prophet Muhammad (Peace be upon him) in his saying: *"All of which will enter Hell-fire except one which is the Jama`ah (main body of the Muslims, who rightly follow Allâh and the Sunnah of the Prophet)."* (Sahih Muslim)

In another narration, *"All in Hell, except one, and that one is: on which I and my companions are today, i.e. following the Qur'ân and the Prophet's Sunnah."* (Sahih Muslim)

We ask Allâh, the Almighty to make us from among them. Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower! *{Glorified is your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks are to Allâh, Lord of the `Alamin (mankind, jinn and all that exists)}.* (As-Saffat, 180-182)

The author (May Allâh forgive him and his parents) said: I finished the first draft on the 1st of Sha`ban, 1365A.H., and I finished the last draft on the 14th of Sha`ban, 1365A.H.

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[1]Bukhari and Muslim.

دار المنارة
للنشر والتوزيع والترجمة
المنصورة — مصر – ص.ب : ٣٥٧٣٨
ت ف : ٠٠٢٠٥٠/٢٠٣٠٢٥٤ – محمول : ٠١٢/٣٦٠٥٠٤٩

Dar Al-Manarah
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Hand phone: 012/3605049 - P.O.BOX: 35738
E. mail: almanarah400@hotmail.com

Dar Al Kotob Library Number : 2001 / 7157
I.S.B.N.977 - 6005 - 12- 8